

Digitized by the Internet Archive  
in 2012 with funding from  
Consortium of Church Libraries and Archives

<http://archive.org/details/annualreportofam32amer>

RALPH E. WOOLLEY LIBRARY  
The Church College of Hawaii

RALPH E. WOOLLEY LIBRARY  
The Church College of Hawaii









# REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

*Foreign Missions,*

READ AT THE

TWENTY-THIRD ANNUAL MEETING,

Which was held in the City of New York, Oct. 3, 4, and 5, 1832.

---

BOSTON:

PRINTED FOR THE BOARD BY CROCKER AND BREWSTER.

.....  
1832.

*no cond  
" cond*



## MEMBERS OF THE BOARD.

### CORPORATE MEMBERS.

The following persons are deceased.

#### Maine.

Rev. JESSE APPLETON, D. D.  
Rev. EDWARD PAYSON, D. D.

#### New Hampshire.

Hon. JOHN LANGDON, LL. D.  
Rev. SETH PAYSON, D. D.  
Hon. THOMAS W. THOMPSON.

#### Massachusetts.

Rev. JOSEPH LYMAN, D. D.  
Rev. SAMUEL SPRING, D. D.  
Hon. WILLIAM PHILLIPS,  
Hon. JOHN HOOKER,  
Rev. ZEPHANIAH SWIFT MOORE, D. D.  
Rev. SAMUEL WORCESTER, D. D.  
Rev. JEDIDIAH MORSE, D. D.  
Rev. SAMUEL AUSTIN, D. D.  
JEREMIAH EVARTS, Esq.  
Rev. ELIAS CORNELIUS, D. D.

#### Rhode Island.

Hon. WILLIAM JONES.

#### Connecticut.

Gen. JEDIDIAH HUNTINGTON,  
Hon. JOHN TREADWELL, LL. D.  
Rev. TIMOTHY DWIGHT, D. D. LL. D.

#### New York.

Hon. JOHN JAY, LL. D.  
Col. HENRY LINCKLAEN,  
DIVIE BETHUNE, Esq.  
Col. HENRY RUTGERS,  
Col. RICHARD VARICK.

#### New Jersey.

Hon. ELIAS BOUDINOT, LL. D.

#### District of Columbia.

ELIAS BOUDINOT CALDWELL, Esq.

#### Virginia.

Rev. JOHN H. RICE, D. D.

The following gentlemen now belong to the corporation.

#### Maine.

Gen. HENRY SEWALL, Augusta,  
Rev. WILLIAM ALLEN, D. D. President of Bowdoin College,  
Rev. BENNET TYLER, D. D. late President of Dartmouth College, now of Portland,  
Rev. ENOCH POND, Professor in the Theological Seminary at Bangor.

#### New Hampshire.

Rev. JOHN HUBBARD CHURCH, D. D. Pelham,  
Hon. GEORGE SULLIVAN, Exeter,  
Rev. NATHAN LORD, D. D. President of Dartmouth College.

#### Vermont.

Hon. CHARLES MARSH, Woodstock,  
Rev. JOSHUA BATES, D. D. President of Middlebury College.

#### Massachusetts.

WILLIAM BARTLETT, Esq. Newburypt,  
Rev. EDWARD D. GRIFFIN, D. D. President of Williams College,  
Hon. WILLIAM REED, Marblehead,  
Rev. LEONARD WOODS, D. D. Professor in the Theological Seminary at Andover,  
Rev. JOHN CODMAN, D. D. Dorchester,  
Hon. SAMUEL HUBBARD, LL. D. Boston,  
Rev. HEMAN HUMPHREY, D. D. President of Amherst College,  
JOHN TAPPAN, Esq. Boston,

Hon. LEWIS STRONG, Northampton,  
Rev. WARREN FAY, D. D. Charlestown,  
Rev. JUSTIN EDWARDS, D. D. Andover,  
Rev. BENJAMIN B. WISNER, D. D. }  
SAMUEL T. ARMSTRONG, Esq. }  
HENRY HILL, Esq. }  
Rev. RUFUS ANDERSON, }  
Mr. DAVID GREENE, and }  
Mr. CHARLES STODDARD, }

Boston.

#### Connecticut.

Hon. JOHN COTTON SMITH, LL. D. Sharon,  
Rev. CALVIN CHAPIN, D. D. Wethersfield,  
Rev. JEREMIAH DAY, D. D. LL. D. President of Yale College,  
Rev. NOAH PORTER, D. D. Farmington.

#### New York.

Hon. EGBERT BENSON, LL. D. formerly presiding Judge of the Circuit Court of the United States, City of New York,  
Hon. STEPHEN VAN RENSSELAER, LL. D. Albany,  
Rev. DAVID PORTER, D. D. Catskill  
Hon. NATHANIEL W. HOWELL, LL. D. Canandaigua,  
Hon. JONAS PLATT, LL. D. late Associate Judge of the Supreme Court of the State, city of New York,  
Rev. JAMES RICHARDS, D. D. Professor in the Theological Seminary at Auburn,  
Rev. ALEXANDER PROUDFIT, D. D. Salem,



Rev. ELIPHALET NOTT, D. D. President  
of Union College,  
Rev. HENRY DAVIS, D. D. President of  
Hamilton College,  
ZECHARIAH LEWIS, Esq. Brooklyn,  
ORRIN DAY, Esq. Catskill,  
Rev. GARDINER SPRING, D. D.  
Rev. WILLIAM Mc MURRAY, D. D.  
JOHN NITCHIE, Esq.  
ELEAZAR LORD, Esq.  
Rev. THOMAS DE WITT, D. D. and  
S. V. S. WILDER, Esq. } N. York city,  
Rev. NATHAN S. S. BEMAN, Troy,  
Rev. CORNELIUS C. CUYLER, D. D.  
Poughkeepsie,  
Rev. JOHN LUDLOW, D. D. Albany,

**New Jersey.**

Rev. PHILIP MILLEDOLER, D. D. Pro-  
fessor in the Theological Seminary at  
New Brunswick,  
Rev. SAMUEL MILLER, D. D. and  
Rev. ARCHIBALD ALEXANDER, D. D.  
Professors in the Theological Seminary at  
Princeton,  
Rev. JAMES CARNAHAN, D. D. Presi-  
dent of Nassau Hall,  
Rev. JOHN McDOWELL, D. D. Eliza-  
bethtown,  
Hon. PETER D. VROOM, Governor of  
the State, and  
Hon. THEODORE FRELINGHUYSEN,  
Newark.

**Pennsylvania.**

Rev. ASHBEL GREEN, D. D. late Presi-  
dent of Nassau Hall,  
ROBERT RALSTON, Esq.  
THOMAS BRADFORD, Jr. Esq. and

Rev. THOMAS Mc AULEY, D. D. Phila-  
delphia.  
Dr. SAMUEL AGNEW, Harrisburg,  
Rev. WILLIAM NEILL, D. D. late Presi-  
dent of Dickinson College, now of Phila-  
delphia.

**District of Columbia.**

JOSEPH NOURSE, Esq. late Register of  
the Treasury, Washington.

**Virginia.**

Rev. GEORGE A. BAXTER, D. D. Pro-  
fessor in the Union Theological Seminary,  
Gen. JOHN H. COCKE, Fluvanna County,  
WILLIAM MAXWELL, Esq. Norfolk.

**South Carolina.**

Rev. BENJAMIN M. PALMER, D. D.  
Charleston.

**Georgia.**

Dr. JOHN CUMMING, Savannah,  
Rev. MOSES WADDELL, D. D. late Presi-  
dent of the University of Georgia.

**Tennessee.**

Rev. CHARLES COFFIN, D. D. President  
of the College at Knoxville.

**Kentucky.**

Rev. GIDEON BLACKBURN, D. D. late  
President of the College at Danville.

**Ohio.**

Rev. ROBERT G. WILSON, D. D. Presi-  
dent of the College at Athens,  
Rev. LYMAN BEECHER, D. D. President of  
the Lane Seminary, Cincinnati,  
Rev. JAMES HOGE, D. D. Columbus.

**CORRESPONDING MEMBERS.****IN THE UNITED STATES.****New York.**

JOHN BOLTON, Esq. city of New York.

**Ohio.**

Rev. JAMES CULBERTSON, Zanesville.

**Kentucky.**

Rev. JAMES BLYTHE, D. D. Lexington.

**Tennessee.**

Dr. JOSEPH C. STRONG, Knoxville.

**Alabama.**

Col JOHN M' KEE, late Agent of the U.  
S. for the Choctaw Nation.

**Virginia.**

Rev. WILLIAM HILL, D. D. Winchester.

**IN FOREIGN PARTS.****England.**

WILLIAM WILBERFORCE, Esq. London,  
Rev. JOSIAH PRATT, B. D. late Secretary  
of the Church Missionary Society, Lon-  
don,  
WILLIAM TAYLOR MONEY, Esq.  
Sir JOHN MALCOLM, late Governor of  
Bombay,  
Rev. WILLIAM JOWETT.

**Scotland.**

Rev. JOHN CAMPBELL, D. D.  
Hon. KINCAID MAKENZIE,  
Rev. RALPH WARDLAW, D. D.

**France.**

FREDERICK LEO, Esq. Paris.

**Ceylon.**

Rev. Archdeacon GLENIE,  
Sir RICHARD OTTLEY, Chief Justice,  
JAMES N. MOOYART, Esq.

**Bengal.**

Rev. WILLIAM CAREY, D. D. Serampore.

**China.**

Rev. ROBERT MORRISON, D. D. Canton.

**Bombay.**

JAMES FARISH, Esq.

## HONORARY MEMBERS.

- Abbot, Rev. John S. C., Worcester, Ms.  
 Adams Rev. George E. Brunswick, Me.  
 Adams Rev. Nehemiah, Cambridge, Ms.  
 Adams Rev. William, Brighton, Ms.  
 Agnew, Rev. John Holmes, Union Town, Pa.  
 Aiken, Rev. Samuel C. Utica, N. Y.  
 Alexander, Joseph, Albany, N. Y.  
 Allen, Rev. Jacob, Glastenbury, Ct.  
 Allen, Rev. John, D. D. Huntsville, Ala.  
 Allen, Moses, New York city.  
 Allen, Peter, South Hadley, Ms.  
 Allen, Solomon, Philadelphia, Pa.  
 Allen, Tilly, Albany, N. Y.  
 Ambler, James B., Cherry Valley, N. Y.  
 Andrews, Rev. Elisha D., Putney, Vt.  
 Andrews, Rev. William, Cornwall, Ct.  
 Andrus Silas, Hartford, Ct.  
 Annesly Lawson, Albany, N. Y.  
 Arbuckle, Rev. James, Blooming Grove, N. Y.  
 Arundel, Rev. John, London, England.  
 Ashbridge Rev. G. W. Louisville, Ky.  
 Atkins, Rev. Elisha, North Killingly, Ct.  
 Atwater, Caleb, Wallingford, Ct.  
 Atwood, Rev. Anson, S., Mansfield, Ct.  
 Averill, Heman, New York city.  
 Axtell, Rev. Daniel C. Auburn, N. Y.  
 Babbitt, Rev. A., Pequea, Pa.  
 Bachelder Galen, Albany, N. Y.  
 Backus, E. F., Philadelphia, Pa.  
 Backus, Rev. Samuel, North Woodstock, Ct.  
 Backus J. Trumbull, New Haven, Ct.  
 Bacon, Rev. Leonard, New Haven, Ct.  
 Bacon, John F. Albany, N. Y.  
 Badger, Rev. Milton, Andover, Ms.  
 Bailey Rev. Rufus W. Columbia, S. C.  
 Bailey Rev. Luther, Medway, Ms.  
 Balch Rev. S. B., D. D. Georgetown, D. C.  
 Baldwin Rev. Benson C. Franklin, Ct.  
 Baldwin Rev. E. W. New York city.  
 Barbour Rev. Isaac R. Newbury, Ms.  
 Bardwell Rev. Horatio, Andover, Ms.  
 Barnes Rev. Albert, Philadelphia, Pa.  
 Barrett Rev. Joshua, Plymouth, Ms.  
 Barr Rev. Joseph, Williamstown, Pa.  
 Bartlett Rev. Jonathan, Reading, Ct.  
 Bates Rev. James, Newton, Ms.  
 Bates Rev. Talcott, Manlius, N. Y.  
 Battell Joseph, Norfolk, Ct.  
 Beattie Rev. John, New Utrecht, N. Y.  
 Beatty William, Salem, N. Y.  
 Beckwith Rev. George C. Portland, Me.  
 Beecher Rev. Edward, Jacksonville, Ill.  
 Beekman Gerard, New York city.  
 Benedict Rev. Henry, Norwalk, Ct.  
 Bent Rev. Josiah, Weymouth, Ms.  
 Bergen Rev. John G. Bottle Hill, N. J.  
 Bethune Rev. George W. Utica, N. Y.  
 Bigelow Richard, Hartford, Ct.  
 Bigelow Rev. Jonathan, Rochester, Ms.  
 Bingham Rev. Hiram, Miss. at Sandwich Isl.  
 Bird Rev. Isaac, Miss. to Syria.  
 Bishop Rev. R. H., D. D. Oxford, O.  
 \*Bissell Josiah, Jr. Rochester, N. Y.  
 Blagden Rev. George W. Boston, Ms.  
 Blain Rev. William, Goodwill, N. Y.  
 Blake Gardiner S. Wrentham, Ms.  
 Blanchard Rev. Amos, Lowell, Ms.  
 Blatchford Rev. John, Bridgeport, Ct.  
 \*Blatchford Rev. S., D. D. Lansingburgh, N. Y.  
 Bleecker Barnet, Albany, N. Y.  
 Bleecker John R. Albany N. Y.  
 Bliss Rev. Seth, Jewitt City, Ct.  
 Boardman Rev. Charles A. New Haven, Ct.  
 Boardman Rev. Elderkin J. Danville, Vt.  
 Boardman Rev. John, West Boylston, Ms.  
 Boies Rev. Artemas, South Hadley, Ms.  
 Bonney Rev. William, New Canaan, Ct.  
 Booth Rev. Chauncey, South Coventry, Ct.  
 Bosworth Benjamin, Eastford, Ct.  
 Bouton Rev. Nathaniel, Concord, N. H.  
 Boyd James, Albany, N. Y.  
 Boyd John T. Albany, N. Y.  
 Boyd Robert, Albany, N. Y.  
 Brace Rev. Joab, Wethersfield, Ct.  
 Brace Rev. S. W. Utica, N. Y.  
 Brackett Rev. Joseph, Rushville, N. Y.  
 Bradley Rev. Caleb, Westbrook, Me.  
 Braman Rev. Isaac, New Rowley, Ms.  
 Bray Rev. John E. Prospect, Ct.  
 Brigham Rev. John C. New York city.  
 Brinsmade Rev. H. N. Hartford, Ct.  
 Brockway Rev. Diodate, Ellington, Ct.  
 Brodhead Rev. Jacob, D. D. New York city.  
 Brown Rev. Abraham, Hartford, Vt.  
 Brown James, Albany, N. Y.  
 Brown Rev. S. C. West Bloomfield, N. Y.  
 Brown William, Philadelphia, Pa.  
 \*Bruen Rev. Matthias, New York city.  
 Buck Rev. J. Judson, Cairo, N. Y.  
 Bull Rev. Edward, Lebanon, Ct.  
 Bumstead Josiah, Boston, Ms.  
 Burge Rev. Caleb, Utica, N. Y.  
 Burleigh Rinaldo, Plainfield, Ct.  
 Burnham Rev. Amos W. Rindge, N. H.  
 Burnap Rev. Uzziah C. Chester, Vt.  
 Burr David J. Richmond, Va.  
 \*Burr Joseph, Manchester, Vt.  
 Burroughs B., Savannah, Ga.  
 Burt Rev. Enoch, Manchester, Ct.  
 Burt Rev. Jairus, Canton, Ct.  
 Burton Rev. Asa, D. D. Thetford, Vt.  
 Bushnell Rev. Jedidiah, Cornwall, Vt.  
 Bush Rev. George W. Waterford, N. Y.  
 Calhoun Rev. George A., N. Coventry, Ct.  
 Camp Rev. Albert B. Ashby, Ms.  
 Camp Rev. Joseph E. Litchfield, Ct.  
 Campagne Baron de, Pfefficon, Switzerland.  
 Campbell Rev. A. E. Palmyra, N. Y.  
 Campbell Rev. John N. Albany, N. Y.  
 Cannon Rev. Frederick E. Potsdam, N. Y.  
 Carrington Henry Beebee, Wallingford, Ct.  
 Carroll Rev. Daniel Lynn, Brooklyn N. Y.  
 Case Elihu, Simsbury, Ct.  
 Cathcart Rev. Robt. D. D. York, Pa.  
 Chalmers Rev. T., D. D. Edinburgh, Scotl.  
 Chamberlain Levi, Missionary at Sandwich Islands.  
 \*Chamberlain Richard, Boston, Ms.  
 Chapin Aaron, Hartford, Ct.  
 \*Chapin Rev. Walter, Woodstock, Vt.  
 Chester Rev. Alfred, Rahway, N. J.  
 \*Chester Rev. John, D. D. Albany, N. Y.  
 Chester Rev. William, Hudson, N. Y.  
 Chickering Rev. Joseph, Phillipston, Ms.  
 Child Rev. Willard, Pittsford, Vt.  
 Christie Rev. John I. Warwick, N. Y.  
 Church Rev. Nathan, Bridgewater, Me.  
 Churchill Rev. Silas, Lebanon, N. Y.  
 Clapp Rev. Sumner G. Enfield, Ms.  
 Clark Rev. Benjamin F. Buckland, Ms.  
 Clark Rev. Dorus, Blandford, Ms.  
 Clark Rev. Eber L. Winchendon, Ms.  
 Clark Isaac, Boston, Ms.  
 Clark Rev. Orange, Waterford, N. Y.  
 Clark Rev. Saul, Chester, Ms.  
 Clark Rev. Tertius S. Deerfield, Ms.  
 Clark Rev. William, Wells, Me.  
 Cleaveland Rev. John P. Salem, Ms.  
 Clement Rev. Jonathan, Chester, N. H.  
 Cobb Rev. Asahel, Sandwich, Ms.  
 Cobb Richard, Boston, Ms.  
 Cockran Rev. Sylvester, Poultney, Vt.  
 \*Coe George W. Savannah, Ga.  
 Cogswell Rev. Jonathan, Berlin, Ct.



- Coleman Rev. Lyman, Belchertown, Ms.  
 Colton Aaron, Hartford, Ct.  
 Colton Rev. Calvin.  
 Colton Rev. Simeon, Amherst, Ms.  
 Condit Rev. Aaron, Hanover, N. J.  
 Converse Rev. James, Weathersfield, Vt.  
 Converse Rev. A. Richmond, Va.  
 Cook Rev. Charles Lewis, Boothbay, Me.  
 Cooke Rev. Parsons, Ware, Ms.  
 Cooke Rev. Phineas, Lebanon, N. H.  
 Cooke Thomas B. Catskill, N. Y.  
 Cooley Rev. Eli F. Trenton, N. J.  
 Cooley Rev. Timo. M., D. D. Granville, Ms.  
 Corning Gurdon, Troy, N. Y.  
 Corning Jasper, New York city.  
 Corning Rev. Richard S. Otisco, N. Y.  
 Cowan Rev. Alex. N. Skeneateles, N. Y.  
 Cowles Rev. George, Danvers, Ms.  
 Cox Rev. S. H., D. D. New York city.  
 Crampton Rev. Ralph S. Woodstock, Ct.  
 Crane Rev. Elias W. Jamaica, N. Y.  
 Crane Rev. John R. Middletown, Ct.  
 Crosby A. Cambridge, N. Y.  
 Crosby Rev. Daniel, Conway, Ms.  
 Cummings Rev. Asa, Portland, Me.  
 Cummings, Rev. Charles, Florida, N. Y.  
 Cushman J. P. Troy, N. Y.  
 \*Cushman Rev. Ralph, Cincinnati, O.  
 Cutler Rev. Benjamin C. Providence, R. I.  
 Cutler Pliny, Boston, Ms.  
 Dana Rev. Daniel, D. D. Newburyport, Ms.  
 Dana Rev. Samuel, Marblehead, Ms.  
 Dana Rev. Sylvester, Orford, N. H.  
 Danforth Rev. Francis, Greenfield, N. H.  
 Danforth Rev. Joshua N. Washington, D. C.  
 Davie Rev. S. T. Marshall, New York city.  
 Davis Phineas, Jr. Detroit, Michigan Ter.  
 Delavan Edward C. Albany, N. Y.  
 Deming William, Litchfield, Ct.  
 Dennis Rev. Rodney G. Somers, Ct.  
 Dexter Rev. Elijah, Plympton, Ms.  
 Dickinson Rev. Austin, New York city.  
 Dickinson Rev. Baxter, Newark, N. J.  
 Dickinson Rev. James T. Montreal, L. C.  
 Dickey Rev. John M. Newcastle, Del.  
 Dimmick Rev. Luther F. Newburyport, Ms.  
 Dodge Rev. Nath. B., Boudinot, Osage Nat.  
 Donaldson James, New York city.  
 Donhoff Count, Hohendorf, S. Prussia.  
 Dorman Rev. Ebenezer H. Swanton, Vt.  
 Dorr Rev. Benjamin, Waterford, N. Y.  
 Dorrance Rev. Gordon, Windsor, Ms.  
 Doubledde Ammi, New Hartford, N. Y.  
 Douglass Benjamin, New York city.  
 Douglass David B. New York city.  
 Douglass George, New York city.  
 Douglass James B. Albany, N. Y.  
 Douglass Juo. A. F. New York city.  
 Douglass Richard H. New York city.  
 Dow Rev. Daniel, Thompson, Ct.  
 Durfy Rev. Calvin, Hunter, N. Y.  
 Dwight Rev. Edwin W. Richmond, Ms.  
 Dwight Henry, Geneva, N. Y.  
 Dwight Rev. Sereno E. New Haven, Ct.  
 Eastman Rev. Ornan, New York city.  
 Eaton Rev. Asa, D. D. Boston Ms.  
 Eaton Rev. Peter, D. D. Boxford, Ms.  
 Eaton Rev. Peter S. Amesbury, Ms.  
 Eaton Rev. Sylvester, Buffalo, N. Y.  
 Eaton Rev. William, Middleboro', Ms.  
 Eddy Rev. Ansel D. Canandaigua, N. Y.  
 Eddy Rev. Chauncey, Auburn, N. Y.  
 Edson Rev. Ambrose, Berlin, Ct.  
 Ellingwood Rev. John W. Bath, Me.  
 Ellis Rev. William, London, England.  
 Elphinstone Hon. Mountstuart, England.  
 Ely Rev. Alfred, D. D. Monson, Ms.  
 Ely Rev. Ezra S., D. D. Philadelphia, Pa.  
 Ely Hervey, Rochester, N. Y.  
 Ely Rev. James, Bolton, Ct.  
 Elmes Thomas, Philadelphia, Pa.  
 Emerson Rev. Brown, Salem, Ms.  
 Emerson Rev. Joseph, Wethersfield, Ct.  
 Emmons Rev. Nathl. D. D. Franklin, Ms.  
 Emerson Rev. Ralph, D. D. Andover, Ms.  
 Everest Rev. Cornelius B. Norwich Ct.  
 Ewers Elihu, Manlius, N. Y.  
 Fairchild Rev. Edward, Springfield, N. Y.  
 Fasset Timothy, Albany, N. Y.  
 Fellows Rev. Linus, West Durham, N. Y.  
 Felt Rev. Joseph B. Hamilton, Ms.  
 Fenn Rev. Benjamin, Nelson, O.  
 Ferguson Rev. John, Attleboro', Ms.  
 Ferry Rev. Adolphus, Hartland, Ct.  
 Ferry Rev. William M. Mackinaw.  
 Fessenden Rev. J. P. Bridgeport, Me.  
 Field Rev. David D. Stockbridge, Ms.  
 Field Rev. Timothy, Westminster, Vt.  
 Finney Rev. C. G. New York city.  
 Fisher Abijah, New York city.  
 Fisher Francis A. New York city.  
 Fisher Rev. George, Harvard, Ms.  
 Fisk Rev. Harvey, Woodbridge, N. J.  
 Fisk Alvarez, Natchez, Missi.  
 Fiske Rev. Elisha, Wrentham, Ms.  
 Fiske Rev. Ezra, D. D. Goshen, N. Y.  
 Fiske Rev. N. W. Amherst College, Ms.  
 Fitch Rev. Charles, Holliston, Ms.  
 Fitch Rev. Eleazar T., D. D. Yale Coll. Ct.  
 Flemming Thomas, Philadelphia, Pa.  
 Foot Rev. Joseph I.  
 Ford Rev. John, Parsippany, N. J.  
 Fowler Rev. Bancroft, Brookfield, w.par.Ms.  
 Fowler Rev. Orrin, Fall River, Ms.  
 Fowler Rev. William C. Middlebury, Vt.  
 Freeman Rev. Charles, Limerick, Me.  
 Freeman Rev. Frederick, Plymouth, Ms.  
 Frost Rev. John, Whitesboro', N. Y.  
 Fuller Rev. Joseph, Kennebunk, Me.  
 Gale Rev. George, Whitesboro', N. Y.  
 Gallaudet Rev. Thomas H. Hartford, Ct.  
 Gardiner Rev. Alfred, East Windham, N. Y.  
 Gaylord Rev. Flavel S.  
 Gilbert Rev. E. W. Wilmington, Del.  
 Gillet Rev. Eliphalet, D. D. Hallowell, Me.  
 Gillet Rev. Timothy P. Branford, Ct.  
 Goldsmith Rev. J. Newtown, N. Y.  
 \*Goodall Rev. David, Littleton, N. H.  
 Goodall Ira, Bath, N. H.  
 Goodell Rev. Win. Miss. Constantinople.  
 Goodman Rev. Epaphras, Torrington, Ct.  
 Goodrich Rev. Charles, Pittsfield, Ms.  
 Goodrich Rev. Chauncey A. New Haven, Ct.  
 Goodrich Rev. Clark H. Windham, N. Y.  
 Goodrich Rev. Samuel, Worthington, Ct.  
 Gordon Capt. Ramnad, India.  
 Gosman Jonathan B. Danby, N. Y.  
 Gosman Robert, Upper Red Hook, N. Y.  
 Gould Rev. Vinson, Southampton, Ms.  
 Gould Rev. William, Fairhaven, Ms.  
 Graves Rev. Allen, Missionary, Bombay.  
 Green Rev. Samuel, Boston, Ms.  
 Gridley Rev. Ralph W. Williamstown, Ms.  
 Grier Rev. Robert S. Adams co. Pa.  
 Griffin George, New York city.  
 Griswold Rt. Rev. A. V., D. D. Salem, Ms.  
 Griswold Rev. Darius O. Watertown, Ct.  
 Griswold Rev. Samuel, Glastenbury, Ct.  
 Grout Rev. Jonathan, Hawley, Ms.  
 Haines R. T. New York city.  
 Hale Rev. Enoch, Westhampton, Ms.  
 Hale Rev. Jonathan L. Campton, N. H.  
 Hall D. W. Baltimore, Md.  
 \*Hall Rev. Robert, Leicester, Eng.  
 Hallock Gerard, New York city.  
 Hallock Homan, Malta.  
 Hallock Rev. Moses, Plainfield, Ms.  
 Hallock William A. New York city.

- Hamner Rev. J. G. Frederick town, Md.  
 Harding Rev. Sewall, Waltham, Ms.  
 Harrington Hon. Herbert, Calcutta.  
 Harris Rev. Walter, D. D. Dunbarton, N. H.  
 Harrison, Rev. Roger, Tolland, Ct.  
 \*Hart Rev. Ira, Stonington, Ct.  
 Harvey Rev. Joseph, East Haddam, Ct.  
 Hawes Rev. Joel, D. D. Hartford, Ct.  
 Hawley Rev. William A. Hinsdale, Ms.  
 Hay, Rev. Philip C. Newark, N. J.  
 Hayes Rev. Gordon, Washington, Ct.  
 Hayes Rev. Joel, South Hadley, Ms.  
 Hazen Rev. Austin, Hartford Vt.  
 Helffenstein Rev. Jacob, Rome, N. Y.  
 Henry Alexander, Philadelphia, Pa.  
 Hemenway Rev. Daniel, Norwich, Ct.  
 Herriek Rev. Osgood, Millbury, Ms.  
 Heyer Rev. Wm. S. Fishkill Land. N. Y.  
 Hitchcock Rev. Edward, Amherst Coll. Ms.  
 Hitchcock Jacob, Dwight, Arkansas Ter.  
 Hitchcock Rev. Laurinus P. Litchfield, Ct.  
 Hill Rev. John H. Missionary to Greece.  
 Hills Eleazar, Auburn, N. Y.  
 Hills Horace, Auburn, N. Y.  
 Hillyer Rev. Asa, D. D. Orange, N. J.  
 Hinsdale Rev. Chs. James, Meriden, Ct.  
 Hoadley Rev. L. Ives, Boston, Ms.  
 Hobart Rev. Caleb, North Yarmouth, Me.  
 \*Hoff Lewis, Winchester, Va.  
 Holbrook Francis L. New York city.  
 Holbrook L. New York city.  
 Holbrook Rev. Willard, Rowley, Ms.  
 Holmes Rev. Sylvester, New Bedford, Ms.  
 Homer Rev. Jonathan, D. D. Newton, Ms.  
 Homes Henry, Boston, Ms.  
 Hooker Rev. Henry B. Lanesboro', Ms.  
 Hooker Rev. Horace, Hartford, Ct.  
 Hopkins Rev. Josiah, Auburn, N. Y.  
 Hopkins Samuel M. Albany, N. Y.  
 Hotchkiss Rev. Frederick W. Saybrook, Ct.  
 Hough Rev. John, Middlebury, Vt.  
 How Rev. James B. Springfield, N. Y.  
 Howe Rev. James, Pepperell, Ms.  
 Hovey Rev. Aaron, Saybrook, Ct.  
 Hovey Rev. John, Greenville, N. Y.  
 Hoyt Rev. Otto S. Hinesburg, Vt.  
 Hubbard David, Glastenbury, Ct.  
 \*Hubbard David G. New York city.  
 Hubbard Richard, Middletown, Ct.  
 Hudson Barzillai, Hartford, Ct.  
 Hudson Henry, Hartford, Ct.  
 Hudson Jona. Trumbull, Hartford, Ct.  
 Hudson Ward Woodbridge, Hartford, Ct.  
 \*Hull Rev. A. B. Worcester, Ms.  
 Hull Rev. Leverett, Augusta, N. Y.  
 Hunn Rev. David L. Coventry, Ct.  
 Hunt Rev. William W. Amherst, Ms.  
 Hunter Rev. John, Fairfield, Ct.  
 Hurd Rev. Isaac, Exeter, N. H.  
 Hyde Rev. Lavius, Bolton, Ct.  
 Ingraham Rev. Ira, Brandon, Vt.  
 Jackson, Rev. Samuel C. Andover, Ms.  
 James Fleming, Richmond, Va.  
 James J. S. New York city.  
 James William, Albany, N. Y.  
 Janeway, Rev. J. J., D. D. Philadelphia.  
 Jarvis, Rev. Samuel F., D. D. now in Europe.  
 Jay Rev. William, Bath, Eng.  
 \*Jenkins Rev. Charles, Portland, Me.  
 Jenkins Joseph W. Boston, Ms.  
 Jenks Rev. William, D. D. Boston, Ms.  
 Jewett Rev. David, Gloucester, Ms.  
 Johns Rev. Evan, Canandaigua, N. Y.  
 Johnson Rev. Daniel, Orleans, Ms.  
 Johnson Rev. Samuel, Saco, Me.  
 Jones Rev. J. H. New Brunswick, N. J.  
 Keeler Rev. S. H. South Berwick, Me.  
 Kellogg Rev. Hiram H. Salina, N. Y.  
 Kent Rev. Cephas H. Kennebunkport, Me.  
 Kent John, Suffield, Ct.  
 Keys Rev. John, Tallmadge, O.  
 Kilbourn Jonathan, Sandisfield, Ms.  
 Kimball Rev. David T. Ipswich, Ms.  
 Kimball Rev. James, Boston, Ms.  
 King Rev. Jonas, Missionary in Greece.  
 Kirkpatrick William, Lancaster, Pa.  
 Knapp Rev. Isaac, Westfield, Ms.  
 Knight Rev. Caleb, Washington, Ms.  
 Knill Rev. Richard, St. Petersburg, Russia.  
 La Fayette Gen., Lagrange, France.  
 Lancaster Rev. Danl. Gilmanton, N.H.  
 Lane Rev. Otis, Plainfield, Ct.  
 Lansing Rev. Dirck C., D. D. Utica, N. Y.  
 Lauric Rev. James, D. D. Washington city.  
 Lathrop Rev. Eleazer T. Elmira, N. Y.  
 Lathrop Rev. Leonard E. Salisbury, Ct.  
 \*Leach Shepherd, Easton, Ms.  
 Leavitt Rev. Joshua, New York city.  
 Lee Rev. Samuel, Sherburne, Ms.  
 Lewis Rev. Isaac, D. D. Greenwich, Ct.  
 Linsley Rev. Joel H.  
 Littlefield James, Randolph, Ms.  
 Livingston Rev. Gilbert R., D. D. Philadelphia, Pa.  
 Lockwood Rev. Wm. Glastenbury, Ct.  
 Lombard Rev. Horatio Jones, Oswego, N. Y.  
 Loomis Rev. Hubbell, Willington, Ct.  
 Lovell Rev. Alexander, Vergennes, Vt.  
 Ludlow Rev. Henry G. New York city.  
 McAuley, Rev. James.  
 McCartee Rev. Robert, D. D. New York city.  
 McDowell Rev. W. A., D.D. Charleston, S.C.  
 McEwen Rev. Abel, New London, Ct.  
 McEwen Rev. James F. Topsfield, Ms.  
 McElroy Rev. Joseph, D. D. New York city.  
 McGee Rev. Jonathan, Brattleboro', Vt.  
 McIntire Charles, Charleston, S. C.  
 McLane James Woods, New London, Ct.  
 McLean Rev. Allen, Simsbury, Ct.  
 \*McLeod Norman, Boston, Ms.  
 McMillan Rev. Wm. New Athens, O.  
 Mack David, Middlefield, Ms.  
 Mack David, Jr. Middlefield, Ms.  
 Magoffin Rev. John, Bucks co. Pa.  
 Mahan Rev. Asa, Cincinnati, O.  
 Malcolm Sir John, late Govr. of Bombay.  
 Maltby Rev. Erastus, Taunton, Ms.  
 Maltby Rev. John, Sutton, Ms.  
 Mann, Rev. Cyrus, Westminster, Ms.  
 Mann Rev. Joel, Greenwich, Ct.  
 Manning Rev. Abel, Chester, N. H.  
 Marsh Rev. Christopher, Boston, Ms.  
 Marsh Rev. John, 1 addam, Ct.  
 Mason Rev. Cyrus, New York city.  
 Mason Rev. Ebenezer, New York city.  
 Mason Rev. Erskine, New York city.  
 \*Mason Rev. John M., D. D. New York city.  
 Mason Rev. Stephen, Nantucket, Ms.  
 Meach Rev. Asa, Hull, L. C.  
 Meacham Horace, Albany, N. Y.  
 \*Mead Rev. Asa, East Hartford, Ct.  
 Merrill Rev. Joseph, Dracut, Ms.  
 Merrill Rev. Nathl. Lyndeboro', N. H.  
 Merrill Rev. Stephen, Biddeford, Me.  
 Merrill Rev. T. A. Middlebury, Vt.  
 Merwin Rev. Samuel, Wilton, Ct.  
 Miller Rev. Moses, Heath, Ms.  
 Miller Rev. Rodney A. Worcester, Ms.  
 Mills Drake, New York city.  
 Mills E. B. Bombay.  
 Mills Rev. Joseph L. Becket Ms.  
 Mills Rev. Henry, Auburn, N. Y.  
 Milton Rev. Charles W. Newburyport, Ms.  
 \*Mitchell Rev. Alfred, Chelsea, Ct.  
 Molesworth Capt. J. Bombay.  
 \*Mongin David J. Dawfuskie Isl. S. C.  
 Monteith Rev. Walter, New York city.  
 Montgomery Joseph, Philadelphia, Pa.



- Moore Rev. Humphrey, Milford, N. H.  
 Morris Rev. Henry, East Windsor, Ct.  
 Murray John R. New York city.  
 Murray John R. Jr. New York city.  
 Napier Thomas, Northampton, Ms.  
 Nash Rev. Ansel, Wintonbury, Ct.  
 Nash Rev. Sylvester, St. Albans, Vt.  
 Nelson Rev. John, Leicester, Ms.  
 Nelson Thomas S. New York city.  
 Nettleton Rev. Asahel.  
 Newhall Rev. Ebenezer Oxford, Ms.  
 Newton Edward A. Pittsfield, Ms.  
 Nicholas Rev. Charles, Hebron, Ct.  
 Norton Rev. Heman, Reading, Pa.  
 Norton John T. Albany, N. Y.  
 Norton Rev. Herman, New York city.  
 Northrop Rev. Bennett F. Manchester, Ct.  
 Nott Rev. H. G. Dunstable, N. H.  
 Nott Rev. Samuel, D. D. Franklin, Ct.  
 Nott Rev. Samuel Jr. Wareham, Ms.  
 Ogden, Rev. David L. Southington, Ct.  
 Oliphant Rev. David W. Beverly, Ms.  
 Oliver Rev. Andrew, Springfield, N. Y.  
 Olyphant David W. C. New York city.  
 O'Neale C. Charleston, S. C.  
 Orton Rev. Samuel G. Deposit, N. Y.  
 Osborn Rev. Joel, Austerlitz, N. Y.  
 \*Osgood Rev. David, D. D. Medford, Ms.  
 Osgood Rev. Samuel, D. D. Springfield, Ms.  
 Packard Rev. Levi, Spencer, Ms.  
 Paige Rev. Robert, Dunbarton, N. H.  
 Palmer Rev. David, Townsend, Ms.  
 Parker Rev. J. L. Derry, N. H.  
 Park Rev. H. G. Dedham, Ms.  
 Parmelee Rev. David L. Litchfield, Ct.  
 Parsons Rev. Horatio A. North Milford, Ct.  
 Parsons Rev. Justin, Pittsfield, Vt.  
 Patterson Rev. James, Philadelphia, Pa.  
 Patterson Rev. Nicholas.  
 Patton Rev. William, New York city.  
 Payson, Rev. J. P. Martha's Vineyard, Ms.  
 Payson Rev. Phillips, Leominster, Ms.  
 Peck Everard, Rochester, N. Y.  
 Peck Jesse, New Haven Ct.  
 Penny Rev. Joseph, Rochester, N. Y.  
 Perkins Rev. George, Ashburnham, Ms.  
 Perkins Rev. Nathan, Amherst, Ms.  
 Perkins Rev. Nathan, D. D. Hartford, Ct.  
 Perrine Rev. Matt. LaRue, D. D. Auburn, N. Y.  
 \*Perry Rev. Baxter, Lime, N. H.  
 Perry Rev. David, Hollis, N. H.  
 Perry Rev. David L. Sharon, Ct.  
 Perry Rev. Gardner B. Bradford, Ms.  
 Peters Rev. Absalom, New York city.  
 Phelps Anson G. New York city.  
 Phelps Rev. Dudley, Haverhill, Ms.  
 Phelps Rev. Eliakim, Geneva, N. Y.  
 Phillips Rev. Wm. D. D. New York city.  
 Phinney Rev. Barnabas, Lisbon, Ct.  
 Phoenix Rev. Alexander, Chickopee, Ms.  
 Pierce Rev. George E. Harwinton, Ct.  
 Pinneo Rev. Bezaleel, Milford, Ct.  
 \*Plaisted Rev. Ichabod, Rochester, Ms.  
 Pomeroy Rev. Thaddeus, Gorham, Me.  
 Pomroy Rev. Swan L. Bangor, Me.  
 Porter Rev. Eben'r, D. D. Andover, Ms.  
 Porter Rev. James, Pomfret, Ct.  
 Porter Samuel, Berlin, Ct.  
 Porter Rev. Stephen, Palmyra, N. Y.  
 \*Porter Rev. Wm. A. Williams Coll. Ms.  
 Post Rev. Reuben, Washington city.  
 Potter Rev. Alonzo, Schenectady, N. Y.  
 Pratt Rev. Levi, Hatfield, Ms.  
 Pratt Rev. Miner G. Ward, Ms.  
 Prentice Rev. Joseph, Northwood, N. H.  
 Proctor John C. Boston, Ms.  
 Proudfit Rev. John A. Newburyport, Ms.  
 Punchard Rev. George, Plymouth, N. H.  
 Punderson Rev. Thomas, Huntington, Ct.  
 Putnam Rev. John M. Dunbarton, N. H.  
 Putnam Rev. Rufus A. Fitchburg, Ms.  
 Rand Rev. Asa, Boston, Ms.  
 Rankin John, New York city.  
 Reed Rev. Augustus B. Ware, Ms.  
 \*Reed Eliakim, Greenville, N. Y.  
 Remsen Peter, New York, city.  
 Rice Rev. B. H., D. D. New York city.  
 Rich Rev. Ezekiel, Troy, N. H.  
 Richards Rev. Wm., Miss'y. Sand. Islands.  
 Riddell Rev. Samuel H. Glastenbury, Ct.  
 Riddell Rev. William, Bernardston, Ms.  
 Robinson Charles, Southington, Ct.  
 Robinson Rev. Edw., D. D. Andover, Ms.  
 Robinson George, New Haven, Ct.  
 \*Robinson Rev. Wm. Southington, Ct.  
 Robbins Amalus, Troy, N. Y.  
 Robbins Rev. Francis D. Enfield, Ct.  
 Rockwell Charles W. Brooklyn, N. Y.  
 Rockwood Rev. Elisha, Westboro', Ms.  
 Rood Rev. Anson, Danbury, Ct.  
 Rood Rev. Heman, New Milford, Ct.  
 Ropes William, St. Petersburg, Russia.  
 Rowell Rev. Joseph, Cornish, N. H.  
 Rowland, Rev. Henry A. Windsor, Ct.  
 Rudd Rev. Geo. R. Plattsburgh, N. Y.  
 Russell Rev. Joshua T. Philadelphia, Pa.  
 Russell Joseph, Troy, N. Y.  
 \*Salisbury Josiah, Boston, Ms.  
 \*Salisbury Stephen, Worcester, Ms.  
 \*Sanderson Thomas, Whately, Ms.  
 Sandford Rev. B., E. Bridgewater, Ms.  
 \*Sandford Rev. Joseph, Philadelphia, Pa.  
 Savage Rev. Amos, Jr. East Granville, N. Y.  
 Scales Rev. Jacob, Henniker, N. H.  
 Scranton, Rev. Erastus, Burlington, Ct.  
 Scott R. v. John, Enosburgh, Vt.  
 Scovel Hezekiah, Albany, N. Y.  
 Searle Rev. Jeremiah, Cocksackie, N. Y.  
 Searle Rev. Moses C. Grafton, Ms.  
 Sears Rev. Reuben, Chelmsford, Ms.  
 \*Sewall William, Boston, Ms.  
 Sheldon Daniel, Litchfield, Ct.  
 Sheldon Rev. Luther, Easton, Ms.  
 Sheldon Rev. Noah, Stockbridge, Ms.  
 Shepard Rev. George, Hallowell, Me.  
 Shepard Rev. Samuel, D. D. Lenox, Ms.  
 Shepard Rev. Samuel N. Madison, Ct.  
 Shepard Rev. Thomas, Ashfield, Ms.  
 Shepley Rev. David, North Yarmouth, Me.  
 Sherman Josiah, Albany, N. Y.  
 Shipman Rev. Thomas L. Southbury, Ct.  
 Skinner Rev. T. H., D. D. Philadelphia, Pa.  
 Sluyter Rev. Richard, Claverack, N. Y.  
 Smith Erastus, Hadley, Ms.  
 Smith Rev. Ethan, Poultney, Vt.  
 Smith Gerrit, Peterboro', N. Y.  
 Smith Rev. Hervey, East Stafford, Ct.  
 Smith Israel, Albany, N. Y.  
 Smith James A. Andover, Ms.  
 Smith Rev. John, Exeter, N. H.  
 Smith Rev. John, Cooperstown, N. Y.  
 Smith Rev. John Pye, D. D. Homerton, Eng.  
 Smith Norman, Hartford, Ct.  
 Smith Norman, Jr. Hartford, Ct.  
 Smith Thomas, Hartford, Ct.  
 Smith Rev. Thomas M. Catskill, N. Y.  
 Smith William Mather, Sharon, Ct.  
 Smith Rev. Worthington, St. Albans, Vt.  
 Snell Rev. Thomas, D. D. N. Brookfield, Ms.  
 Snowden Rev. Sam'l F. Sackett's Harbor, N. Y.  
 Southmayd Rev. Daniel S.  
 Spencer Rev. I. S. Brooklyn, N. Y.  
 Spofford Jeremiah, Bradford, Ms.  
 Spofford Rev. Luke A.  
 Sprague Rev. Wm. B., D. D. Albany, N. Y.  
 Spring Rev. Samuel, Hartford, Ct.  
 Starkweather Charles, Northampton, Ms.  
 \*Starr Rev. Peter, Warren, Ct.



- Stebbins Rev. Stephen W., Orange, W. Ha-  
 ven, Ct.  
 Steele Rev. Julius E. Bloomfield, N. Y.  
 Stewart Rev. Charles S., U. S. Navy.  
 Stone Rev. Cy us, Miss'y Bombay, India.  
 Stone Rev. John S. Litchfi ld, Ct.  
 St ne Rev. Micah, Brookfield, S. par. Ms.  
 Stone Rev. Timothy, South Cornwall, Ct.  
 Stow Rev. J. remiah, Livonia, N. Y.  
 Storrs Rev. Richard S. Braintree, Ms.  
 Strong Rev. Henry P. Phelps, N. Y.  
 Strong Rev. Lyman, Hebron, Ct.  
 Strong R. v. William L. Somers, Ct.  
 Stuart Rev. M. Theol. Sem. Andover, Ms.  
 Swi t Rev. Zeph niah, Derby, Ct.  
 Talcott Rev. Hart, Warren, Ct.  
 Tallma ge Benjamin, Litchfield, Ct.  
 Tacy Jedediah, Troy, N. Y.  
 Tap an Arthur, New York city.  
 Tappan Rev. Benjamin, Augusta, Me.  
 Tappan Rev. C. D. W. Cherry Valley, N. Y.  
 \*Taylor Rev. James, Sunderland, Ms.  
 Taylor Rev. John, Groton, Ms.  
 Tayl r Knowles, New York city.  
 T ylor Rev. Veron D. Litchfield S. Farms, Ct.  
 Templ- Rev. Daniel, Miss. Malta.  
 Tenney Rev. Caleb J., D. D. Wethersfield, Ct.  
 Thatcher Rev. Wash'ton, Onond ga Hol. N. Y.  
 Thomas Rev. Daniel, Abington, Ms.  
 Th mas Rev. J. H. New Wides r, N. Y.  
 Thomas S. P. Green Village, N. J.  
 Thomson Rev. Lathrop, Cornish, N. H.  
 Todd Rev. J hn, Grot n, Ms.  
 Todd Rev. William, Ben on, N. Y.  
 Torrey R. v. Re ben, A bf rd, Ct.  
 Torrey Rev. Joseph, Burlington, Vt.  
 Train Samuel, Med ord, Ms.  
 Trotter Matth w, Albany, N. Y.  
 Tracy Geo. M. New York city.  
 Trask 'srael E. Springfield, Ms.  
 Treat Rev. Jos ph, Windham, O.  
 Tucker Rev. Mark, D. D. Troy, N. Y.  
 Turner Ralph, North Ferriby, Eng.  
 Turner Rev. Wm. W. Hartford, Ct.  
 Tuttle Rev. Timothy, Groton, Ct.  
 Vaill Rev. Joseph, Brimfield, Ms.  
 Vail George, Troy, N. Y.  
 Vail Rev. Herman L. Lyme, Ct.  
 Van Cleef Rev. Cornelius, Athens, N. Y.  
 Vandervoort Rev. J. C. Basking Ridge, N. J.  
 Van Dyck Abraham, Cocksack e, N. Y.  
 Van Dyck Rev. Leonard B. Cocksackie, N. Y.  
 Van Rensselaer Co tlandt, Albany, N. Y.  
 \*Van Rensselaer Phil p S. Albany, N. Y.  
 Van Rensse'aer Philip S. Albany, N. Y.  
 Van Rensselaer Stephen, Jr. Albany, N. Y.  
 Van Rensselaer W. Patterson, Albany, N. Y.  
 Van Vechten Rev. Jacob, Schenectady, N. Y.  
 Van Zandford Rev. Staats, Bellville, N. J.  
 Vermilye Rev. Thomas E. W. Springfield, Ms.  
 Vose Thomas, Boston, Ms.  
 Walden Ebenezer, Buffalo, N. Y.  
 Wallace William, Newark, N. J.  
 Walker Rev. Charles, East Rutland, Vt.  
 Walker Rev. Charles, New Ipswich, N. H.  
 Ward Asa, Boston, Ms.  
 Wardlaw Rev. Ralph, D. D. Glasgow, Scotland.  
 Ware Rev. Samuel, Conway, Ms.  
 Warner, Rev. Aaron, Medford, Ms.  
 Warren Rev. Charles J. Plymouth, Ms.  
 Warren Lyman M., Le Point, Mich. Ter.  
 Washburn Rev. Asahel C. Royalton, Vt.  
 Washburn Horace B. Hartford, Ct.  
 Washburn Rev. Royal, Amherst Ms.  
 Waterbury Rev. Jared B. Portsmouth, N. H.  
 Waterman Rev. Thomas T. Providence, R. I.  
 Webster Rev. Charles, Hempstead, N. Y.  
 Weed Rev. Henry R. Albany, N. Y.  
 Weeks Rev. William R. Paris, N. Y.  
 Wells Rev. Elijah D. Oxford, N. Y.  
 Weston Rev. Isaac, Cumberland, Me.  
 Wheeler Rev. John, Windsor, Vt.  
 Wheelock Rev. S. M. Warren, Vt.  
 Whelpley Rev. Saml. W. East Windsor, Ct.  
 Whipple Charles, Newburyport, Ms.  
 White Rev. Charles, Cazenovia, N. Y.  
 White Rev. Seneca.  
 Whitehead Rev. Charles, Hopewell, N. Y.  
 Whiting Rev. Joseph, Cheshire, Ct.  
 Whiton Rev. J. Granville, N. Y.  
 Whiton Rev. John M. Antrim, N. H.  
 Whitmore Rev. Roswell, Westfield, Ct.  
 Whittlesey Rev. Joseph, Stonington, Ct.  
 Wickes Rev. Thos. S. Greenbush, N. Y.  
 Wickham Rev. J. D. New Rochelle, N. Y.  
 Wilcox Rev. Chauncey, North Greenwich, Ct.  
 Wilcox Rev. Lumond, Hartwick and Fly  
 Creek, N. Y.  
 Willard John, Albany, N. Y.  
 Williams Rev. Abiel, Dudley, Ms.  
 Williams Rev. Joshua, Newville, Pa.  
 \*Williams Rev. Saml. P. Newburyport, Ms.  
 Williams Rev. S. Northampton, Ms.  
 Williams Rev. William, Salem, Ms.  
 Williams William, Utica, N. Y.  
 Williston Rev. David H. Tunbridge, Vt.  
 Williston Rev. Seth, Durham, N. Y.  
 Wilks Rev. Mark, Paris, France.  
 Wilson Rev. Daniel, D. D. B'p. of Calcutta.  
 Wilson Rev. David, Rupert, Vt.  
 Withington Rev. Leonard, Newbury, Ms.  
 \*Woodbridge Jahleel, South Hadley, Ms.  
 Woodbridge Rev. John, D. D. New York city.  
 Woodbury Rev. Benjamin, Falmouth, Ms.  
 Woodworth John, Albany, N. Y.  
 Woolsey, William W. New York city.  
 Wooster Rev. Benjamin, Fairfield, Vt.  
 Worcester Rev. Leonard, Peacham, Vt.  
 Worcester, Rev. Saml. M. Amherst, Ms.  
 Wright Rev. E. B. Ludlow, Ms.  
 Wyckoff Rev. Isaac N. Catskill, N. Y.  
 Yale Rev. Calvin, Charlotte, Vt.

The following gentlemen have been constituted Honorary members since the last Annual Report was printed. Where it is not otherwise specified, they have been constituted by their own donation.

Abbott Rev. G. D.	Boston, Ms.	2d presb. chh. Charleston, S. C.
Abeel Rev. David,	Missionary to China,	Ladies of Athens, N. Y.
Adams Rev. John R.	Londonderry, N. H.	Gent. asso. and La. asso.
Adams Rev. Weston B.	Bloomfield, Me.	E. Adams, dec'd, Plainfield, N. H.
Alexander Rev. James W.	Trenton, N. J.	La. frag. so.
Alrich Rev. Prof. Wm. P.	Washington, Pa.	Aux. miss. so. of New Castle, Del.
Austin David R.	S. Hadley 1st par. Ms.	Gent. asso.
Babcock Rev. Elisha G.	Thetford, Vt.	Fem. char. so.
Barrett Rev. Gerrish,		B. Hudson, Hartford, Ct.
Barrow Rev. E. P.	Hartford, Ct.	N. Smith, Jr.
Beach Rev. James,	Winsted, Ct.	Coll.
Brown Rev. Hope,	Shirley, Ms.	Char. so. Middlesex, N. & vic. Ms.
Brown Rev. Joseph,	New York city,	Central aux. so. N. J.
Burgess Rev. A.	Hancock, N. H.	Gent. asso. and mon. con.
Calhoun Rev. Wm. C.	Hebron, Va.	Chh. and cong.
Campbell Rev. Robt. B.	New Preston, Ct.	Coll.
Chapman Rev. Fred'k W.	Stratford, Ct.	La. asso. of cong. chh. and so.
Chickering Rev. John W.	Bolton, Ms.	Char. so. Middlesex, N. & vic. Ms.
Coggin Rev. Jacob,	Tewksbury, Ms.	Chh.
Cogswell Rev. Wm.	Boston, Ms.	U. Crocker, Boston.
Coit Robert,	New London, Ct.	
Cole Rev. Erastus.	Bethel, Ct.	Gent. asso. La. asso. mon. con.
Coleman Rev. Ebenezer,	Swansey, N. H.	Gent. asso. La. asso. mon. con.
Collins A. M.	Hartford, Ct.	
Colton Rev. Chester,	Lyme, Ct.	N. Matson.
Condit Rev. Jonathan B.	Longmeadow, Ms.	Fem. benev. so.
Couch Rev. Paul,	Bethlem, Ct.	Coll.
Cowles Rev. Orson,	North Woodstock, Ct.	Legacy of Prudence May, dec'd.
Crocker Walter,	Barnstable, Ms.	
Crosby Rev. John,	Castine, Me.	Gent. asso. La. asso.
Cutler Rev. Calvin,	Windham, N. H.	Gent. and La. asso.
Dewey Rev. C.	Pittsfield, Ms.	
Dickinson Elisha,	Hadley, Ms.	Mon. con.
Dole Ebenezer,	Hallowell, Me.	La. benef. so. and mon. con
Drury Rev. Amos,	Fairhaven, Vt.	For. miss. asso. of Ref. D. chh.
Dubois Rev. George,	New York city,	Market st. New York city.
		Young gent. of presb. chh.
Duffield Rev. George,	Carlisle, Pa.	
Dunlop John,	Edinburgh, Scotland.	Gent. asso.
Dutton Rev. Aaron,	Guilford, Ct.	Dona. fr. himself and others.
Ely Rev. William,	North Mansfield, Ct.	La. asso.
Everett Rev. Ebenezer	West Brookfield, Ms.	La. asso. in 1st Ref. D. chh.
Fisher Rev. Geo. A.	Fishkill, N. Y.	Geo. W. Hurd.
Fitz Rev. Daniel,	Ipswich, Ms.	Mon. con. in 1st Ref. D. chh. Phila.
Fletcher Rev. Thomas,	North Amenia, N. Y.	La. asso. and mon. con.
Francis Rev. James H.	Dudley, Ms.	La. asso. Hartford 1st so.
Gallaudet Rev. Thomas H.	Hartford, Ct.	Fem. frag. so.
Gildersleeve Rev. Cyrus,	Bloomfield, N. J.	J. W. Bloomfield.
Gillet Rev. Moses,	Rome, N. Y.	
Goddard Parley,	Worcester, Ms.	
Goodale David,	Marlboro', Ms.	Mon. con.
Gow James,	Hallowell, Me.	La. asso. and mon. con. in 2d par.
Green Rev. Beriah,	Hudson, O.	Kennebunk, Me.
		Coll. in South Cornwall, Ct.
Gridley Rev. Frederick,	Elsworth, Ct.	Mon. con. in cong. chh.
Grosvenor Rev. Moses,	Acworth, N. H.	Fem. frag. so.
Hale Rev. Edwin,	Bloomfield, N. J.	Jasper Corning.
Hall Charles,	New York city,	
Hand B. E.	Darien, Ga.	
Hand Rev. Richard C.	Gouverneur, N. Y.	Mon. con. in 1st presb. cong.
Hawks Rev. Roswell,	Cummington, Ms.	Gent. asso. and La. asso.
Hermance Rev. Henry,	Philadelphia, Pa.	Mon. con. in 1st Ref. D. chh.
Hewit Rev. Nath'l D. D.	Bridgeport, Ct.	Mon. con.
Hodge Rev. Charles,	Princeton, N. J.	Central aux. so. N. J.





# STATIONS, MISSIONARIES, AND ASSISTANT MISSIONARIES OF THE BOARD.

*Only Ministers of the gospel are called Missionaries, in the following list.*

## BOMBAY MISSION.

1814.

BOMBAY—1814.

David O. Allen, Cyrus Stone, William Ramsey, *Missionaries.*

Mrs. Stone, Mrs. Ramsey.

Miss Cynthia Fariar, *Super. Fem. Schools.*

AHMEDNUGGUR—1831.

Allen Graves, Hollis Read, *Missionaries.*

Mrs. Graves, Mrs. Read.

*On their voyage to Bombay,*

G. W. Boggs, *Missionary*, and Mrs. Boggs.

## CEYLON MISSION.

1816.

TILLIPALLY.

Levi Spaulding, *Missionary.*

Mrs. Spaulding.

L. Payson and Jordon Lodge, *Readers and Assistants.*

J. Codman and J. Champlain, *Teachers in Preparatory School.*

Dewasagayam and Paramanthy, *Sch. Visitors.*

BATTICOTTA.

Benjamin C. Meigs, Daniel Poor, *Missionaries.*

Mrs. Meigs, Mrs. Poor.

Gabriel Tissera and Nathaniel Niles, *Native Preachers and Teachers in the Seminary.*

S. Worcester, G. Dashiell, J. Griswold, and F. Ashbury, *Teachers in Tamul and English.*

Methuen, *Teacher of Eng. School.*

Sanmoogum, *Tamul Teacher.*

E. Porter, *Assistant.*

Ambalavanum, *Superintendent of Schools.*

ONDODVILLE.

Miron Winslow, *Missionary.*

Mrs. Winslow.

C. Augustus Goodrich, *Native Preacher.*

Nathaniel, *Catechist.*

R. W. Bailey *Teach. of English and Female Central School.*

J. Lawrence and Joshua, *Superintendents of Schools.*

C. Kingsbury, *Reader, stationed at Pootoor.*

PANDITERIPO.

John Scudder, M. D. *Missionary.*

Mrs. Scudder.

T. W. Coe, *Reader.*

S. P. Brittain, D. Gautier, and Sethunporapully, *Assistants.*

John Cheesman, *Medical Assistant.*

Saudera Saguran, *Super. of Schools.*

MANEPY.

Henry Woodward, *Missionary.*

Mrs. Woodward.

Sinnatumby, *Catechist.*

Tumban and Catheraman, *Readers.*

*Designated to this Mission;*

James Read Eckard and George H. Apthorp, *Missionaries.*

## SOUTHEASTERN ASIA.

1830.

CANTON—1830.

Elijah C. Bridgman, *Missionary.*

SIAM—1831.

David Abceel, *Missionary.*

*Designated to southeastern Asia,*

Henry Lyman, Samuel Munson, Ira Tracy,

Stephen Johnson, Charles Robinson, *Missionaries.*

## MEDITERRANEAN.

1820.

SYRIA—1821.

Isaac Bird and George B. Whiting, *Missionaries.*

Mrs. Bird, Mrs. Whiting.

*About to embark for this Mission;*

William M. Thomson, *Missionary; Asa*

Dodge, M. D. *Missionary and Physician.*

Mrs. Thomson, Mrs. Dodge.

CONSTANTINOPLE—1831.

William Goodell and H. G. O. Dwight, *Missionaries; William G. Shaufler, Missionary to the Jews.*

Mrs. Goodell, Mrs. Dwight.

GREECE—1827.

Jonas King, *Missionary.*

Mrs. King.

*About to embark for Greece;*

Ellas Riggs, *Missionary*, and Mrs. Riggs.

MALTA—1822.

Daniel Temple, *Missionary; Homan Hallock, Printer.*

Mrs. Temple, Mrs. Hallock.

*On a visit to this country;*

Eli Smith, *Missionary.*

## SANDWICH ISLANDS.

1820.

ISLAND OF HAWAII.

KAILUA.

Asa Thurston and Artemas Bishop, *Missionaries.*

Mrs. Thurston, Mrs. Bishop.

KAAWALOA.

Samuel Ruggles, *Missionary.*

Mrs. Ruggles.

WAIKAE.

Jonathan S. Green and Shelden Dibble, *Missionaries.*

Mrs. Green, Mrs. Dibble.

WAIMEA.

Dwight Baldwin, *Missionary and Physician.*

Mrs. Baldwin.

MAUI.

LAHAINA.

William Richards, Lorrin Andrews, Reuben Tinker, *Missionaries.*

Mrs. Richards, Mrs. Andrews, Mrs. Tinker.

Miss Maria C. Ogden.

OAHU.

HONOLULU.

Hiram Brigham, Joseph Goodrich, Ephraim W. Clarke, *Missionaries.*



Mrs. Brigham, Mrs. Goodrich, Mrs. Clarke.  
Gerrit P. Judd, *Physician*.  
Mrs. Judd.

Levi Chamberlain, *Superintendent of secular concerns, and Inspector of schools*, and Andrew Johnstone, *Assoc. Super. of secular concerns*.

Mrs. Chamberlain, Mrs. Johnstone.  
Stephen Shepard, *Printer*.  
Mrs. Shepard.  
Miss Mary Ward.

## KAUAI.

## WAIMEA.

Samuel Whitney and Peter J. Gulick, *Missionaries*.

Mrs. Whitney, Mrs. Gulick.

*On their way to the Islands;*

John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons, *Missionaries*.

Mrs. Emerson, Mrs. Lyman, Mrs. Spaulding, Mrs. Alexander, Mrs. Armstrong, Mrs. Forbes, Mrs. Hitchcock, Mrs. Lyons.  
Alonzo Chapin, *Physician*.  
Mrs. Chapin.

Edmund H. Rogers, *Printer*.

*About to embark for the Islands;*

Benjamin W. Parker and Lowell Smith, *Missionaries*.

Mrs. Parker, Mrs. Smith.  
Lemuel Fuller, *Printer*.

## CHEROKEES.

1817.

## BRAINERD—1817.

J. C. Elsworth, *Teacher and Superintendent*; John Vail, *Farmer*; A. E. Blount, *Farmer and Mechanic*; Henry Parker, *Miller*.

Mrs. Elsworth, Mrs. Vail, Mrs. Blount,  
Mrs. Parker.

Miss Delight Sargent, *Teacher*.

## CREEKPATH—1820.

William Potter, *Missionary*.

Mrs. Potter.

Miss Erminia Nash, *Teacher*.

## WILLSTOWN—1823.

William Chamberlin, *Missionary*; Sylvester Ellis, *Farmer*.

Mrs. Chamberlain, Mrs. Ellis, Mrs. Hoyt.  
John Huss, *Native Preacher*.

## HAWEIS—1823.

Elizur Butler, *Physician and Catechist*.

Mrs. Butler.

Miss Nancy Thompson, Miss Catherine Fuller, *Assistants and Teachers*.

## CARMEL—1820.

None.

## HIGHTOWER—1825.

None.

## CANDY'S CREEK.—1824.

Daniel S. Butrick, *Missionary*; William Holland, *Teacher*.

Mrs. Butrick, Mrs. Holland.

## NEW ECHOTA—1827.

Samuel Austin Worcester, *Missionary*.  
Mrs. Worcester.

Miss Sophia Sawyer, *Teacher*.

## AMOHEE—1831.

Isaac Proctor, *Teacher and Catechist*.  
Mrs. Proctor.

## CHICKASAWS.

1821.

## TOKSHISH—1825.

Thomas C. Stuart, *Missionary*.  
Mrs. Stuart.

## MARTYN—1825.

James Holmes, *Licensed Preacher*; John S. Mosby, *Teacher*.

Mrs. Holmes.

Miss Emeline H. Richmond, *Teacher*.

## CANBY CREEK—1826.

Hugh Wilson, *Missionary*.

Mrs. Wilson.

Miss Prudence Wilson.

## CHOCTAWS.

1817.

## ELLIOT—1818.

John Smith, *Farmer and Superintendent of secular concerns*.

Mrs. Smith.

## MAYHEW—1820.

Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Elijah S. Town, *Farmer*.

Mrs. Kingsbury, Mrs. Town.

## EMMAUS—1822.

David Gage, *Teacher and Catechist*.

Mrs. Gage.

## GOSHEN—1824.

Elijah Bardwell, *Farmer*; Samuel Moulton, *Teacher*; Ebenezer Hotchkin, *Catechist*.

Mrs. Bardwell, Mrs. Moulton, Mrs. Hotchkin.

## HEBRO—1827.

Calvin Cushman, *Farmer and Catechist*.

Mrs. Cushman,

## YOK-NOK-CHA-YA—1824.

Cyrus Byington, *Missionary*.

Mrs. Byington.

## ARKANSAS CHEROKEES.

1820.

## DWIGHT—1820.\*

Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of Secular Concerns*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*.

Mrs. Washburn, Mrs. Orr, Mrs. J. Hitchcock,  
Mrs. A. Hitchcock.

Miss Ellen Stetson, Miss Cynthia Thrall,  
*Teachers*; Mrs. Finney.

## FAIRFIELD—1829.

Marcus Palmer, *Missionary and Physician*.

Mrs. Palmer.

## FORKS OF ILLINOIS—1830.

Samuel Newton, *Teacher and Catechist*.

Mrs. Newton.

*About to proceed to this Mission;*

Henry R. Wilson and John Flemming, *Missionaries*.

## ARKANSAS CHOCTAWS.

BETHABARA—1832.

Alfred Wright and Loring S. Williams,  
*Missionaries*.

Mrs. Wright, Mrs. Williams.

Miss Eunice Clough, *Teacher*.

\*This Station was removed in 1829, as was also that at *Fairfield*, commonly called *Mulberry*, owing to the removal of the Indians.



**CREEKS.**

1832.

George L. Weed, *Physician and Catechist*.  
Mrs. Weed.

**OSAGES.**

1820.

UNION—1820.

William F. Vaill, *Missionary*; Abraham Redfield, *Farmer and Mechanic*.  
Mrs. Vaill, Mrs. Redfield,

HOPEFIELD—1823.

William C. Requa, *Farmer and Catechist*;  
George Requa, *Farmer*.  
Mrs. W. C. Requa, Mrs. G. Requa.

BOUDINOTT—1830.\*

Nathaniel B. Dodge, *Missionary*.  
Mrs. Dodge.

HARMONY—1821.

Amasa Jones, *Missionary and Teacher*;  
Daniel H. Austin, *Mechanic and Steward*;  
Samuel B. Bright, *Farmer*; Richard Colby,  
*Mechanic*; John Austin, *Teacher*.  
Mrs. Jones, Mrs. Austin, Mrs. Bright.  
Miss Mary Etriss.

**NORTHWESTERN MISSION.**

GREEN BAY—1828.

Cutting Marsh, *Missionary*; Jedediah D. Stevens, *Teacher*.  
Mrs. Stevens.

MACKINAW—1823.

William M. Ferry, *Missionary and Superintendent*; Martin Heydenburk, *Mechanic*;  
Abel D. Newton, *Mechanic*; Chauncey Hall,  
*Teacher*.

\* *Ncosho*, six miles from this station, was established in 1824, and relinquished in 1829.

Mrs. Ferry, Mrs. Heydenburk.

Miss Eunice O. Osmar, Miss Elizabeth McFarland, Miss Delia Cook, Miss Hannah Goodale, Miss Matilda Hotchkiss, Miss Betsey Taylor, Miss Sabina Stevens, Miss Persis Skinner, *Teachers and Assistants*.

OJIBEWAYS—1831.

Sherman Hall, William T. Bontwell, *Missionaries*; Frederick Ayer, *Teacher*.  
Mrs. Hall.

MAUMEE.

Isaac Van Tassel, *Missionary*; S. E. Brewster, *Farmer*.  
Mrs. Van Tassel, Mrs. Brewster.  
Miss Hannah Riggs, *Teacher*.

**INDIANS IN NEW YORK.**

TUSCARORA—1805.\*

John Elliot, *Missionary*.  
Mrs. Elliot.

Miss Elizabeth Stone, *Teacher*.

SENECA—1811.

Asher Wright, *Missionary*; Hanover Bradley,  
*Manager of secular affairs*.  
Mrs. Bradley.

Miss Asenath Bishop, Miss Phebe Selden,  
Miss Rebecca Newhall, Miss Emily Root,  
*Teachers and Assistants*.

CATTARAUGUS—1822.

William A. Thayer, *Teacher and Catechist*.  
Mrs. Thayer.

Asher Bliss, *Missionary*, is on the point of proceeding to Cattaraugus.

\* The operations at this station have at different periods, previous to 1827, been suspended for a longer or shorter time.

TABLE OF MISSIONS, STATIONS, MISSIONARIES, SCHOOLS AND SCHOLARS.

MISSIONS.	NAMES OF STATIONS.	NUMBER OF MISSIONARIES & ASSISTANTS.							SCHOOLS.	NUMBER OF SCHOLARS.			Native Members of the Church.		
		AMERICANS.					NATIVES.			Males.	Females.	TOTAL.			
		Clergymen.	Physicians.	Teachers.	Printers.	Farmers, &c. Females.	Preachers.	Assistants.						TOTAL.	
BOMBAY	Bombay . . . . .	4	.	.	.	.	4	.	.	8	.	.	.	.	.
	Ahmednuggur . . .	2	.	.	.	.	2	.	.	4	.	.	.	.	.
	Stations, 2	6	.	.	.	.	6	.	.	12	31	1600	300	1900	4
CEYLON.	Tillipally . . . . .	1	.	.	.	.	1	.	6	8	26	972	100	1072	30
	Batticotta . . . . .	2	.	.	.	.	2	2	3	14	20	707	165	812	54
	Oodooville . . . . .	1	.	.	.	.	1	1	5	8	21	678	152	836	49
	Panditeripo . . . . .	1	.	.	.	.	1	.	6	8	16	366	40	406	23
	Mauepy . . . . .	1	.	.	.	.	1	.	3	5	15	320	204	524	27
	Stations, 5	6	.	.	.	.	6	3	28	43	93	3043	607	3650	183
S. E. ASIA	China . . . . .	1	.	.	.	.	.	.	.	1	.	.	.	.	.
	Siam . . . . .	1	.	.	.	.	.	.	.	1	.	.	.	.	.
MEDITERR. N.	Syria . . . . .	2	.	.	.	.	2	.	.	4	2	.	.	.	.
	Constantinople . . .	3	.	.	.	.	2	.	.	5	5	.	.	.	.
	Greece . . . . .	1	.	.	.	.	1	.	.	2	4	160	60	220	.
	Malta . . . . .	2	.	.	1	.	2	.	.	5	.	.	.	.	.
	Stations, 4	8	.	.	1	.	7	.	.	16	11	.	.	500	.
SANDWICH ISLANDS.	Kailua . . . . .	2	.	.	.	.	2	.	.	4	50	.	.	3814	90
	Kaawaloa . . . . .	1	.	.	.	.	1	.	.	2	60	.	.	4400	55
	Waiakea . . . . .	2	.	.	.	.	2	.	.	4	83	.	.	7587	14
	Waimea . . . . .	1	.	.	.	.	1	.	.	2	145	.	.	4595	1
	Lahaina . . . . .	3	.	.	.	.	4	.	.	5	315	.	.	13150	149
	Honolulu . . . . .	3	1	2	1	.	8	.	.	17	250	.	.	10336	152
	Waimea . . . . .	2	.	.	.	.	2	.	.	4	200	.	.	9000	45
	On their way . . . .	8	1	.	1	.	9	.	.	19	.	.	.	.	.
	Stations, 7	22	2	2	2	.	29	.	.	57	1103	.	.	52882	512
CHEROKEES.	Brainerd . . . . .	.	.	1	.	3	5	.	.	9	1	.	.	30	.
	Creekpath . . . . .	1	.	.	.	.	2	.	1	4	1	.	.	30	.
	Willstown. . . . .	1	.	.	.	1	3	1	.	6	1	.	.	20	37
	Haweis . . . . .	.	1	.	.	.	3	.	.	4	1	.	.	20	45
	Carmel . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	.
	Hightower . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	14
	Candy's Creek . . . .	1	.	1	.	.	2	.	.	4	1	.	.	30	19
	New Echota . . . . .	1	.	.	.	.	2	.	1	4	1	.	.	25	.
	Amohee . . . . .	.	.	1	.	.	1	.	.	2	1	.	.	30	.
	Stations, 9	4	1	3	.	4	18	1	2	33	7	.	.	185	230
CHICSAWS	Tokshish . . . . .	1	.	.	.	.	1	.	.	2	1	.	.	12	.
	Martyn . . . . .	1	.	1	.	.	2	.	.	4	1	.	.	25	.
	Caney Creek . . . . .	1	.	.	.	.	2	.	.	3	1	.	.	18	.
	Stations, 3	3	.	1	.	.	5	.	.	9	3	.	.	55	93
CHOCTAWS.	Elliot . . . . .	.	.	.	.	1	1	.	.	2	1	.	.	10	.
	Mayhew . . . . .	1	.	.	.	1	2	.	.	4	1	.	.	50	.
	Emmaus . . . . .	.	.	1	.	.	1	.	.	2	1	.	.	17	.
	Goshen . . . . .	.	.	2	.	1	3	.	.	6	1	.	.	25	.
	Hebron . . . . .	.	.	1	.	.	1	.	.	2	.	.	.	.	.
	Yoknokchaya . . . .	1	.	.	.	.	1	.	.	2	.	.	.	.	.
	Stations, 6	2	.	4	.	3	9	.	.	13	4	.	.	102	1150

The Schools in connection with the Missions among the Indians, where no teachers are mentioned, are taught by female assistants.

TABLE OF MISSIONS, STATIONS, MISSIONARIES, SCHOOLS AND SCHOLARS.

MISSIONS.	NAMES OF STATIONS.	NUMBER OF MISSIONARIES & ASSISTANTS.								SCHOOLS.	NUMBER OF SCHOLARS.			Native Members of the Church.	
		AMERICANS.					NATIVES.				Males.	Females.	TOTAL.		
		Stations.	Clergymen.	Physicians.	Teachers.	Farmers, &c.	Females.	Preachers.	Assistants.						TOTAL.
ARK'S CHER.	Dwight . . . . .	.	1	.	1	2	7	.	.	11	2	26	30	56	.
	Fairfield . . . . .	.	1	.	.	.	1	.	.	2	1	.	.	35	.
	Forks of Illinois . . . . .	.	.	.	1	.	1	.	.	2	1	26	10	36	.
		3	2	.	2	2	9	.	.	15	4	52	40	127	58
ARK'S CHOCT.	Bethabara . . . . .	1	2	.	.	.	3	.	.	5	1	.	.	25	57
CREEKS.		1	.	1	.	.	1	.	.	2	.	.	.	.	81
OSAGES.	Union . . . . .	.	1	.	.	1	2	.	.	4	1	.	.	62	.
	Hopefield . . . . .	.	.	.	.	2	2	.	.	4	.	.	.	.	.
	Boudinott . . . . .	.	1	.	.	.	1	.	.	2	.	.	.	.	.
	Harmony . . . . .	.	1	.	1	3	4	.	.	9	1	.	.	40	23
		4	3	.	1	6	9	.	.	19	2	.	.	102	23
N. W. MISSION.	Green Bay . . . . .	.	1	.	1	.	1	.	.	3	1	.	.	45	53
	Mackinaw . . . . .	.	1	.	1	2	10	.	.	14	2	.	.	100	60
	Magdalen Isl. . . . .	.	2	.	1	.	1	.	.	4	1	.	.	20	.
	Maumee . . . . .	.	1	.	.	1	3	.	.	5	1	14	17	31	5
		4	5	.	3	3	15	.	.	26	5	.	.	196	118
N. Y. IND.	Tuscarora . . . . .	.	1	.	.	.	2	.	.	3	1	.	.	30	58
	Seneca . . . . .	.	1	.	.	1	5	.	.	7	1	.	.	30	60
	Cattaraugus . . . . .	.	1	.	1	.	2	.	.	4	1	.	.	25	53
	Allegany . . . . .	.	.	.	.	.	.	.	.	.	.	.	.	.	26
		4	3	.	1	1	9	.	.	14	3	.	.	85	197

SUMMARY.

MISSIONS.	Bombay . . . . .	2	6	.	Printers.	.	.	6	.	.	12	35	1600	300	1900	4
	Ceylon . . . . .	5	6	.	.	.	.	6	3	28	43	98	3043	607	3650	183
	S. E. Asia . . . . .	2	2	.	.	.	.	.	.	.	2	.	.	.	.	.
	Mediterranean . . . . .	4	8	.	1	.	.	7	.	.	16	11	.	.	500	.
	Sandwich Islands . . . . .	7	22	2	2	.	2	29	.	.	57	1103	.	.	52882	512
	Cherokees . . . . .	12	6	1	.	5	6	27	1	2	48	11	.	.	312	238
	Chickasaws . . . . .	3	3	.	.	1	.	5	.	.	9	3	.	.	55	93
	Choctaws . . . . .	7	4	.	.	4	4	12	.	.	24	5	.	.	102	300
	Creeks . . . . .	1	.	1	.	.	.	1	.	.	2	.	.	.	.	81
	Osages . . . . .	4	3	.	.	1	6	9	.	.	19	2	.	.	102	23
	N. W. Mission . . . . .	4	5	.	.	3	3	15	.	.	26	5	.	.	196	118
	N. Y. Indians . . . . .	4	3	.	.	1	1	9	.	.	14	3	.	.	85	197
	Missions, 12	55	68	4	3	17	20	126	4	30	271	1276	.	.	59784	1799



TWENTY-THIRD ANNUAL MEETING  
 OF THE  
**AMERICAN BOARD OF COMMISSIONERS**  
 FOR  
**Foreign Missions.**

---

The TWENTY-THIRD ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, was held in the session-room of the Murray-street Church, in New-York city, on the 3d, 4th, and 5th days of October, 1832. Of the *Corporate Members* there were present :—

Hon. JOHN COTTON SMITH, LL. D.	Rev. WILLIAM ALLEN, D. D.
<i>President.</i>	Rev. GARDINER SPRING, D. D.
Hon. STEPHEN VAN RENSSELAER,	JOHN TAPPAN, Esq.
LL. D. <i>Vice President.</i>	JOHN NITCHIE, Esq.
Rev. DAVID PORTER, D. D.	S. V. S. WILDER, Esq.
Hon. JONAS PLATT, LL. D.	ELEAZAR LORD, Esq.
Rev. CALVIN CHAPIN, D. D.	Rev. WARREN FAY, D. D.
Hon. NATHANIEL W. HOWELL, LL. D.	Rev. WILLIAM McMURRAY, D. D.
Rev. ARCHIBALD ALEXANDER, D. D.	Rev. THOMAS DEWITT, D. D.
Rev. SAMUEL MILLER, D. D.	Rev. NATHAN S. S. BEMAN,
Rev. LEONARD WOODS, D. D.	Rev. JUSTIN EDWARDS, D. D.
Rev. LYMAN BEECHER, D. D.	Rev. BENJAMIN B. WISNER, D. D.
Rev. ELIPHALET NOTT, D. D.	Hon. THEODORE FRELINGHUYSEN,
Rev. THOMAS MCAULEY, D. D.	LL. D. HENRY HILL, Esq.

Of the *Honorary Members* there were present :

Rev. ELIHU W. BALDWIN, Rev. JOHN C. BRIGHAM, Mr. JASPER CORNING, Rev. SAMUEL H. COX, D. D., Rev. AUSTIN DICKINSON, Mr. GEORGE DOUGLAS, Rev. GEORGE DU BOIS, Rev. ORNAN EASTMAN, Mr. ABIJAH FISHER, Rev. WILLIAM A. HALLOCK, Mr. GERARD HALLOCK, Rev. JOSHUA LEAVITT, Rev. HENRY G. LUDLOW, Rev. ROBERT MCCARTEE, D. D., Rev. JOSEPH McELROY, D. D., Rev. CYRUS MASON, Rev. ERSKINE MASON, Rev. EBENEZER MASON, Rev. JAMES M. MATTHEWS, D. D., Rev. BENJAMIN MORTIMER, Rev. JOHN A. MURRAY, Rev. HERMAN NORTON, DAVID W. C. OLYPHANT, Esq.,

REV. WILLIAM PATTEN, ANSON G. PHELPS, Esq., REV. WILLIAM W. PHILLIPS, D. D., MR. JOHN RANKIN, REV. CHARLES HALL, MR. ARTHUR TAPPAN, MR. KNOWLES TAYLOR, MR. GEORGE M. TRACY, REV. JARED B. WATERBURY, REV. JOSEPH W. WICKHAM, and REV. JOHN WOODBRIDGE, D. D., from the city of New-York; and REV. DANIEL L. CARROLL, ZECHARIAH LEWIS, Esq., MR. JOHN N. LEWIS, REV. ELIAS W. CRANE, REV. ISAAC LEWIS, REV. C. C. CUYLER, D. D., REV. THOMAS M. SMITH, ORRIN DAY, Esq., CORTLAND VAN RENSSELEAR, Esq., REV. MARK TUCKER, D. D., REV. JACOB VAN VECHTEN, REV. CHAUNCEY EDDY, REV. JOHN GOLDSMITH, and REV. STEPHEN W. STEBBINS, from other parts of the state: REV. ASA HILLYER, D. D., and REV. BAXTER DICKINSON, from New-Jersey: REV. GILBERT R. LIVINGSTON, D. D., and REV. THOMAS H. SKINNER, D. D. from Pennsylvania: REV. CHARLES A. BOARDMAN, REV. EDWIN HALL, REV. JOEL H. LINDSLEY, REV. SAMUEL MERWIN, REV. ASAHEL NETTLETON, and REV. DAVID L. OGDEN, from Connecticut: REV. THOMAS SHEPARD, REV. RUFUS ANDERSON, and MR. DAVID GREENE, from Massachusetts: and REV. THOMAS SAVAGE, from New-Hampshire.

So that the whole number of corporate members present was 26, and of honorary members 62; or 88 in all. Possibly the names of some honorary members present, were not obtained.

The Recording Secretary read the Minutes of the last annual meeting.

The Rev. Thomas De Witt, D. D. was appointed Assistant Recording Secretary for the session.

#### *Religious Services.*

The meeting was opened with prayer on the 3d, by Dr. Fay, and on the succeeding days by the Rev. Mr. Merwin and the Rev. Baxter Dickinson; and was closed with prayer by Dr. McAuley.

The annual sermon before the Board was preached on Wednesday evening in the Brick Presbyterian church. At the same time three other missionary sermons were preached in other parts of the city, by request of the Prudential Committee—by Dr. McAuley, in the Reformed Dutch church in Market-street; by Dr. Skinner, in the Bleecker-street Presbyterian church; and by Rev. Mr. Beman, in the Laight-street Presbyterian church.

A public meeting was held in the Chatham-street chapel on Thursday evening, at which extracts were read from the Annual Report, and addresses made by the Rev. Eli Smith from the Mediterranean mission, the Hon. Theodore Frelinghuysen, and Dr. Beecher. Collection \$236.

On Friday, at four P. M., the members of the Board united with many of their brethren in the celebration of the Lord's supper, in the Murray-street church. The ministers who presided on the occasion were Drs. McAuley, DeWitt, Hillyer, and Beecher, and the Rev. Mr. Mortimer of the United Brethren. The elders of the Murray-street church were assisted in the distribution of the elements by elders and deacons from among the members of the Board.

#### *Treasurer's Accounts.*

The Treasurer's accounts, as certified by the Auditors, were read, and were approved by the Board.



The following is a summary view of the receipts and expenditures of the Board during the year ending Aug. 31, 1832.

## RECEIPTS.

Donations,	-	-	-	-	-	-	\$117,392 00
Legacies,	-	-	-	-	-	-	10,349 93
Interest of permanent fund,	-	-	-	-	-	-	2,340 48
Interest on temporary loans,	-	-	-	-	-	-	491 71
							<hr/>
							\$130,574 12

## EXPENDITURES.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board, were	-	-	120,954	95
Sum for which the Board was indebted at the last meeting,	-	-	2,941	53
Balance to the credit of the Board, carried to new account, September 1, 1832,*	-	-	-	-
			6,677	64
			<hr/>	
			\$130,574	12

The following additions to permanent funds, of which the interest only can be expended, have been made within the year past, viz.

*To the Permanent Fund :*

Gain on bank stock sold,	-	-	-	-	-	42 50
--------------------------	---	---	---	---	---	-------

*To the Permanent Fund for support of Officers :*

From an individual,	-	-	-	-	-	4 20
For profits of the Missionary Herald, received during the year,	-	-	-	-	-	1,937 15
Interest, in part, on this fund,	-	-	-	-	-	1,062 46—3,003 81

*Committees appointed.*

Drs. McMurray and Spring and Mr. Lord were appointed a committee of arrangements relative to public services connected with the session.

Dr. Porter, Mr. Strong, and Dr. Cox were appointed a committee to report a suitable notice of the death of the late Corresponding Secretary, Dr. Cornelius, to be entered on the records of the Board.

A communication being made to the Board by a committee appointed by the General Synod of the Reformed Dutch Church to confer with a similar committee appointed by the Board on the subject of foreign missions, Drs. Miller and Edwards, Judge Platt, Mr. Lewis, and Mr. Anderson were appointed a committee for such purpose.

Drs. Miller, McAuley, Woods, Cox, and Fay, Gen. Van Rensselaer, and Mr. Hill were appointed a committee to consider and report in what manner that part of the executive business of the Board, which relates to the department of correspondence, can be best performed, and to nominate the necessary officers for that department.

Drs. Woods, Alexander, Cuyler, Allen, and Edwards, Judge Howell, and

\* When it is considered, that no less than *fifteen preachers of the gospel, and two printers*, are under commission to go forth among the heathen within no long time, and most of them to distant fields, it will be seen that this balance will soon be consumed. The *necessary* expenses of the existing system for the next year, including the sending forth of these missionaries, are estimated at 140,000 dollars. A much larger sum might be very usefully expended in extending and improving the schooling system in the missions generally.

Mr. Tappan, were appointed a committee to consider the subject of electing additional members of the Board and of the Prudential Committee, and to nominate suitable persons, should they report in favor of making such additions.

That part of the Report of the Prudential Committee, which relates to home proceedings, was referred to Mr. Strong, Rev. Mr. Merwin, and Rev. Isaac Lewis.

The part relating to Bombay, Ceylon, and southeastern Asia, to Rev. Mr. Beman, Rev. Mr. Savage, and Rev. Mr. Smith.

The part relating to the Mediterranean, to Drs. Alexander and Livingston, and Mr. Wilder.

The part relating to the Sandwich Islands, to Dr. McAuley, Rev. Mr. Carroll, and Rev. Mr. Patten.

The part relating to the Indians east of the Mississippi, to Drs. Allen and Matthews, and Rev. Mr. Van Vechten.

The part relating to the Indians west of the Mississippi, together with the northwestern Indians and those in the state of New-York, to Gen. Van Rensselaer, Rev. Mr. Mason, and Mr. Day.

Judge Platt, Mr. Frelinghuysen, and Dr. McAuley were appointed a committee to examine the revised Laws and Regulations of the Board, reported by the Prudential Committee pursuant to directions given at the last annual meeting.

A report made by the Prudential Committee in reference to the salaries of missionaries, was referred to Judge Platt, Mr. Strong, Dr. Allen, Mr. Lewis, and Mr. Lord.

The Recording Secretary was appointed a committee to present the thanks of the Board to Dr. Allen for his sermon, and to request a copy to be placed in the hands of the Prudential Committee for publication; and also to present the thanks of the Board to Dr. McAuley, Mr. Beman, and Dr. Skinner, for their sermons preached in behalf of the missionary cause, and to request a copy of each to be placed in the hands of the Prudential Committee for publication.

Mr. Lewis, Dr. Edwards, and Dr. Woodbridge were appointed a committee to examine a correspondence, which has taken place, in the course of the past year, between the Prudential Committee and the President of the United States, relating to the public treatment of the missionaries of this Board among the Cherokees, and report thereon.

Rev. Mr. Patten, Dr. McMurray, Rev. Cyrus Mason, Mr. Tappan, and Mr. Lord were appointed a committee to report during the present session upon the expediency of having a meeting in behalf of foreign missions in the city of New York, during the week of religious anniversaries.

The Hon. Samuel Hubbard, John Tappan, Esq., and Messrs. John C. Proctor, Daniel Noyes, and John Sullivan were appointed a committee to consider and recommend to the Prudential Committee the amount of salary, which each of the officers at the Missionary Rooms shall be authorized to receive during the year.

Dr. Wisner, Mr. Lord, and Rev. Mr. Dickinson were appointed a committee to report a time and place for the next Annual Meeting of the Board, with instructions to nominate a preacher for the same and his substitute.



*Reports of Committees and Proceedings thereon.*

*Annual Report.*—The Report of the Prudential Committee was read on Wednesday. The different parts of it were then placed in the hands of committees, as above stated.

The committee on the home proceedings of the Board proposed certain amendments, which were adopted, and the two following resolutions, which were also adopted; viz.

Resolved, That it be recommended to the Prudential Committee to consider the expediency of introducing into the Missionary Herald such abstracts of missionary intelligence, and such interesting hints, or topics for discussion, as may suitably be communicated to the churches at their concert for prayer on the first Monday in every month; and of causing the work, if possible, to be so early distributed, that each number of it may be thus communicated during the month for which it is issued.

Resolved, That it be recommended to the members and patrons of the Board to aid in the establishment of suitable libraries at our various missionary stations, by such donation of books as may conveniently be spared, from time to time, from their private collections.

The committee to whom was referred that part of the Report of the Prudential Committee, which relates to the missions west of the Mississippi, and the missions in the northwestern part of the United States, reported, as matter for special gratitude, that among the moral improvements which have followed the revivals of religion in the Indian tribes, it appears to be a settled and uniform principle, that total abstinence from the use and traffic in intoxicating liquors is a necessary part of the Christian character and conduct.

The committees on the missions in India, southeastern Asia, the Mediterranean, the Sandwich Islands, the Indians east and west of the Mississippi, the northwestern Indians, and the Indians in the state of New York, recommended the acceptance of the Report, with only slight amendments.

The Report as a whole was approved, and ordered to be printed, in the usual manner, by the Prudential Committee.

*Laws and Regulations of the Board.*—The Prudential Committee reported a code of laws and regulations, agreeably to instructions given them a year ago. The special committee, to whom these laws and regulations were then referred, subsequently made the following report.

The committee, to whom was referred the code of laws and regulations for the use of the Board and its officers, recommend, that the same, with the exception of a single article, be accepted and approved. This report was adopted, and the recommendation complied with by the Board.

*Notice of Dr. Cornelius.*—The committee appointed to report a suitable notice of the late Corresponding Secretary, reported the following, which was adopted; viz.

While the American Board remains, and its history is read by future generations, the Secretaries, who have conducted its correspondence by their wisdom and untiring zeal and successful labors, will never be forgotten. The names of Worcester and Evarts are precious in our memories.



Rarely, if ever, has the Board been called to experience deeper sorrow, than by the mysterious providence of God in the sudden death of Dr. Cornelius. We had mourned over the venerable Worcester, and scarcely had we wiped away the tears occasioned by the death of the able and distinguished Evarts, when the wound was laid open and made to bleed afresh in the unexpected removal of Cornelius. These men need no eulogium or praises of ours, no monument of marble to tell of their excellence. They are engraved on our hearts, never to be obliterated till we die. To say less than that they were men of comprehensive minds, and rare spirits, and eminently qualified for a high and wide sphere of action, would be saying too little. Public opinion renders commendation from us, if ever called for, on the present occasion unnecessary. In the death of Dr. Cornelius we have a perfect comment on the words, "My ways are not your ways, nor my thoughts your thoughts." One year ago, this beloved man was with us. Many eyes were upon him as the very person to fill the place, for which he was deemed eminently fitted. Our expectations were raised, and we almost realised the successful results of his operations. But God saw otherwise. He had another place for him, concealed from mortal vision, of more elevated action. And it is for us to be still; it is as it should be. The church, and every missionary and every friend of Zion, sympathised in our grief. Not for his sake do we sorrow. We would not bring him back; we would not break him off from the song of the ransomed, which, we think, he is raising in the upper kingdom to the glory of God. God has grieved us, but it is for our profit, that we might partake more largely of his holiness. Cornelius yet speaks. The Savior speaks, "Work while it is day." Let no moment be lost, no effort withheld, no zeal abated, no enterprise for Christ and the conversion of the world fail by any thing left undone within the compass of our individual and united power, knowing that though weak in ourselves, yet through Christ strengthening us, we can do all things.

*Election of Members.*—The committee on the expediency of adding to the number of corporate members reported, and the following persons were elected; viz. Rev. ENOCH POND, Professor in the Theological Seminary in Bangor, Me.; Rev. NATHAN LORD, D. D., President of Dartmouth College, N. H.; SAMUEL T. ARMSTRONG, Esq., Rev. RUFUS ANDERSON, Mr. DAVID GREENE, and Mr. CHARLES STODDARD, of Boston, Mass.; Rev. NOAH PORTER, D. D., of Connecticut; Rev. CORNELIUS C. CUYLER, D. D., ZECHARIAH LEWIS, Esq., and ORRIN DAY, Esq., of the state of New York; Rev. JOHN McDOWELL, D. D., and the Hon. PETER D. VROOM, of New-Jersey; Rev. GEORGE A. BAXTER, D. D., Professor in the Union Theological Seminary, Virginia; and Rev. JAMES HOGE, D. D., of Ohio.

JAMES FARISH, Esq., of Bombay, India, was elected a corresponding member of the Board.

*Officers for the year.*—The committee appointed to consider and report in what manner that part of the executive business of the Board can best be performed, which belongs to the department of correspondence, and also to nominate the necessary officers for that department, reported;—that they unanimously recommend to the Board the choice of three Secretaries,

and the election of the Rev. Benjamin B. Wisner, D. D., Rev. Rufus Anderson, and Mr. David Greene, as Secretaries of the Board.

The following persons were elected officers of the Board for the year ensuing:—

JOHN COTTON SMITH, LL. D.,	<i>President;</i>
STEPHEN VAN RENSSELAER, LL. D.,	<i>Vice President;</i>
REV. CALVIN CHAPIN, D. D.,	<i>Recording Secretary;</i>
HON. WILLIAM REED,	} <i>Prudential Committee;</i>
REV. LEONARD WOODS, D. D.	
SAMUEL HUBBARD, LL. D.	
REV. WARREN FAY, D. D.	
REV. BENJAMIN B. WISNER, D. D.	
SAMUEL T. ARMSTRONG, Esq.	
MR. CHARLES STODDARD,	} <i>Secretaries for Correspondence;</i>
REV. BENJAMIN B. WISNER,	
REV. RUFUS ANDERSON, and	
MR. DAVID GREENE,	} <i>Auditors.</i>
HENRY HILL, Esq.,	
JOHN TAPPAN, Esq., and	
WILLIAM J. HUBBARD, Esq.	

*Joint committee of conference respecting the missionary operations of the Reformed Dutch Church.*—The committee of conference, appointed by the General Synod of the Reformed Dutch Church and the American Board of Commissioners for Foreign Missions, having considered the important subject referred to them, beg leave to report as follows:

The selection of missionaries, and the particular direction of missions, are, by the laws and regulations of the Board, made the specific duty of the Prudential Committee. That Committee has made it an invariable rule hitherto, to give appointments as missionaries to all suitable preachers of the gospel belonging to the Reformed Dutch, the Presbyterian, the Associate Reformed, and the Congregational churches, who have expressed to them a willingness to devote their lives to missionary labors among the heathen. Acting on this rule, every reasonable facility will be furnished to ministers and candidates in these several denominations, for becoming missionaries in heathen lands. The joint committee see no way in which it is possible for the Synod to render it easier for the missionary candidates in their church to avail themselves of the experience and patronage of the Board of Missions. The joint committee would recommend, as the most convenient and effectual method of securing the object which the Synod has in view, that the friends of missions in the Reformed Dutch Church, whether acting as individuals, or in voluntary or ecclesiastical associations, exercise, if they please, their right of appropriating their contributions to the support of missionaries from their own church, and such others as they approve. In this way they make their election of missionaries, as really as if they nominated them in the first instance, and the Prudential Committee move onward without embarrassment.

The joint committee are informed that the Prudential Committee intend inviting Mr. Abeel to visit this country, partly with a view to his performing



an agency in the denomination to which he belongs. It is understood also, that if Mr. Abeel should on his return find young men in the Reformed Dutch Church, possessing the requisite qualifications for missionaries, and willing to accompany him to the East, the Prudential Committee will gladly give them an appointment, and send them forth as missionaries of the Board. Nor will there be any objection to their forming a new and distinct mission, with an ecclesiastical organization and public worship according to their own views and wishes, as has invariably been the case with the missionaries under the superintendence of the Board. And should the friends of missions in that church prefer appropriating their contributions to this, or any other mission, or object within the proper scope of the Board, and should it be practicable to expend those contributions wisely upon that mission or object, there can be no objection to such appropriations, and the wishes of the donors will be sacredly regarded. Should there be any excess in the receipts from the Reformed Dutch Church above the proper expenses of the missionaries from that church, the balance will of course go for the general objects of the Board. Should it at any time be expedient to increase the number of missionaries in the missions commenced by missionaries from the Reformed Dutch Church, and should suitable men in this church offer their services, and prefer going to those missions, they would have the preference of others.

These views, if sanctioned by the Board, place it within the power of the friends of missions in the Reformed Dutch Church to employ the Board and its Committee as their almoners and agents in conducting missions among the heathen; and, at the same time, have the satisfaction of supporting missionaries from their own church. The ecclesiastical relations and responsibilities of missionaries are not at all affected by their coming under the direction of the Board.

This report was accepted and unanimously adopted.

*Missions among the southwestern Indian tribes, and the imprisoned missionaries.*—The committee on the correspondence between the Prudential Committee and the executive of the United States respecting the imprisoned missionaries in Georgia reported, which report was re-committed, and Mr. David Greene was added to the committee.

This committee subsequently reported the following resolutions:

Resolved, That the Board approve the memorial and proceedings of the Prudential Committee in relation to these subjects.

Resolved, That the Board approve the measures adopted, under the sanction of the Prudential Committee, by the Rev. Samuel A. Worcester and Doct. Elizur Butler, missionaries of the Board, now confined in the penitentiary of the state of Georgia, for bringing their case before the Supreme Court of the United States; and that the Board express their satisfaction in view of the decision of that high tribunal, and also that the Prudential Committee be instructed to adopt such other measures as they may think expedient for protecting the persons and rights of these missionaries.

Resolved, That the Board express their continued confidence in the missionaries named in the preceding resolutions, and their fraternal sympathy with them in the painful separation from Christian privileges, their families,



and their missionary labors, and in the protracted and illegal imprisonment, to which these servants of Christ have been subjected for more than a year; and that the Board commend them and their bereaved families to the prayers of the friends of missions throughout the country.

It was also moved and ordered, that the Prudential Committee prepare and publish, at such time as they shall deem the most expedient, a concise statement of facts respecting the missions established by the Board among the southwestern tribes of Indians, in conformity to the resolution on that subject which was adopted at the last Annual Meeting, and with which circumstances have hitherto prevented a compliance.

*On salaries of missionaries.*—The committee to whom was referred the report of the Prudential Committee in reference to the salaries of missionaries, reported that, upon consideration of this difficult subject, and feeling great respect for the wisdom and long experience of the Prudential Committee, the committee recommend that the arrangement reported by the Prudential Committee in respect to the Bombay mission, be approved, as a useful and important experiment. The report was accepted.

#### *Other Proceedings.*

*Grants from the American Bible Society* were acknowledged in the following resolutions:

Resolved, That this Board acknowledges with lively sensibility the donations of five thousand dollars for printing and circulating the Holy Scriptures and parts thereof, in the Mahratta language, by the mission at Bombay, and five thousand dollars for the like object in the language of the Sandwich Islands, voted by the Board of Managers of the American Bible Society in the month of November last.

Resolved, That the Prudential Committee be instructed to communicate the above resolution to the Managers of the American Bible Society, together with such information as the Committee possess relative to the progress which has been made in printing the Scriptures, under the encouragement derived from the timely and liberal grants above mentioned;—a reference to the period within which the expenditures for these objects will render it desirable to receive the sums granted, or portions thereof;—a notice of the existing facilities and calls for further expenditure for like objects, in connection with the missions of this Board in the course of the ensuing year;—and an expression of the fervent desire and hope entertained by this Board, that the National Bible Society may be enabled, in connection with its other foreign operations, to supply the growing demands for the Holy Scriptures at all our missionary stations.

*Acknowledgment of grants from the American Tract Society.*—Resolved, That the thanks of the Board be presented to the American Tract Society, for the liberal donation of two thousand six hundred dollars for the printing and distribution of religious tracts in connection with the missions of the Board in Bombay, Ceylon, southeastern Asia, the Mediterranean, and the Sandwich Islands; and that the Prudential Committee be instructed to make

a respectful application and statement to the Executive Committee of that Society, with a view to obtaining further aid in the great department of Christian charity, which belongs appropriately to that institution.

*High School at the Sandwich Islands.*—Resolved, That the Board have heard with much satisfaction of the establishment of a High School at the Sandwich Islands, for accelerating the progress of education and religious knowledge among the islanders, and that it be recommended to the Prudential Committee to foster the infant seminary with great care, and to take all proper opportunities for introducing it to the favorable regard and patronage of the Christian community.

*Missionary Seminary in Ceylon.*—Resolved, That the Board regard with great interest the missionary seminary at Batticotta, in Ceylon, believing it to be a very important means of diffusing a knowledge of Christianity among the people in Ceylon and in the southern part of peninsular India speaking the Tamul language; and they would respectfully and earnestly commend this institution to the liberal charities of the community. They also cordially approve of the determination of the Prudential Committee to send out, by divine permission, an associate for Mr. Poor in the instruction of the seminary.

*Encouragements of the past year.*—Resolved, That the Board notice with gratitude to God the strong and cheering interest, which auxiliaries, associations, and individuals in different parts of the country feel in the prosperity of the missions under the superintendence of the Board; who have, by their prompt and liberal pecuniary contributions, enabled the Prudential Committee to send forth a greater number of missionaries than usual, with other means of exerting a Christian influence among the heathen, and so have greatly encouraged the Board, its officers, agents, and missionaries in their work.

*General Agents for particular districts of country.*—Resolved, That the Board approve of the appointment of General Agents to co-operate with the friends of missions in particular districts, and with its executive officers, in measures for promoting a missionary spirit, and that it be considered the duty of members of the Board to encourage and assist these agents in the several fields of their labor.

*The Prudential Committee encouraged to prosecute their labors without fear.*—Resolved, That the Board cordially approve of the disposition of the Prudential Committee to search out and obtain precise and accurate information concerning the unevangelized portions of the earth, and to send forth all the suitable missionaries to the heathen, who can be procured; and the Board would encourage the Committee to go forward in this work without fear, trusting in the power and grace of Christ, who has commanded that the gospel be published to every creature, and promised to be with his servants who engage in the performance of this duty with humble confidence in him.

*Auxiliaries in New-York and Philadelphia.*—Resolved, That the Prudential Committee be instructed to confer with the Auxiliary Society of New-York and Brooklyn, on the subject of holding a public meeting in behalf of foreign missions in the city of New-York during the week of the religious anniversaries in May; and also with the Auxiliary Society in Philadelphia on the



subject of holding a similar meeting in that city during the week of religious anniversaries there in the same month.

A resolution was introduced relating to persons desirous of being connected with missionary stations under the direction of the Board, and yet able and willing to support themselves, and was referred to the Prudential Committee, to report at the next meeting of the Board.

The thanks of the Board were voted to the pastors and trustees of the churches, in which public services were held during the session, and for the use of the room in which the meeting was held for the transaction of business; and also to the individuals and families in the city, to whom the members were under obligation for their hospitality and kindness.

The next meeting is to be held in the city of Philadelphia, on the third Wednesday of September, 1833, at 10, A. M. Dr. McAuley is the preacher for the occasion, and Dr. McMurray his substitute. The members of the Board residing in that city, are a committee to make the necessary arrangements for the meeting.

---

Perhaps there never has been a meeting of the Board, at which the spirit exhibited throughout was more in unison with the great object for which the Board exists. The same gracious influence from on high was manifestly present, which had crowned the year with loving kindness and tender mercy. And when the business of the session was nearly completed, and a series of resolutions were presented—recognising the institutions of learning established in Ceylon and the Sandwich Islands, the appointment of general agents for different sections of our own extended country, the goodness of God in the liberal benefactions of the churches, and the duty of the Prudential Committee to go forward in their work without fear, trusting in the power and grace of Christ—the benevolent feeling, which had been gathering strength during the meeting, broke forth in strains of touching eloquence. The speakers on that occasion were Drs. Beecher, McAuley, and Edwards, the Hon. Mr. Frelinghuysen, and Rev. Mr. Patton; and others were prevented from speaking only by want of time.

The responsibilities, cares, and labors in the department of correspondence have become so numerous, that the Board thought it necessary to introduce a new organization, and appointed three co-ordinate Secretaries, each with his separate sphere of duty, for which he is responsible to the Prudential Committee. The domestic correspondence, including the general superintendence of agencies, and the visiting of theological seminaries and meetings of ecclesiastical bodies—the foreign correspondence—and the correspondence with missions among the Indians, with the editing of the *Missionary Herald*;—form the general outline in the distribution of particular duties: but there will be many duties common to the three, and each will of course assist the others as there shall be occasion. Some idea may be formed of the amount of labor necessary at the Missionary Rooms, in the correspondence alone, when it is stated that the sum paid by the Board for the postage of letters, the past year, was about \$550, and that very little of this was occasioned by



the foreign correspondence—the letters to missions and countries beyond sea being nearly all sent from the port of Boston, and the greater part received from them by private conveyance, or first deposited in the Boston post office.

The “Laws and Regulations,” reported by the Prudential Committee and adopted by the Board, embody many results of experience in the conduct of missions among the heathen, acquired during the twenty years past. They form a part of the Appendix to the Report.

## OFFICERS OF THE BOARD.

### *President.*

JOHN COTTON SMITH, LL. D.

### *Vice-President.*

STEPHEN VAN RENSSELAER, LL. D.

### *Recording Secretary.*

REV. CALVIN CHAPIN, D. D.

### *Prudential Committee.*

HON. WILLIAM REED,

REV. LEONARD WOODS, D. D.

SAMUEL HUBBARD, LL. D.

REV. WARREN FAY, D. D.

REV. BENJAMIN B. WISNER, D. D.

SAMUEL T. ARMSTRONG, Esq.

MR. CHARLES STODDARD.

### *Secretaries for Correspondence.*

REV. BENJAMIN B. WISNER,

REV. RUFUS ANDERSON,

MR. DAVID GREENE.

### *Treasurer.*

HENRY HILL, Esq.

### *Auditors.*

JOHN TAPPAN, Esq.

WILLIAM J. HUBBARD, Esq.

---

## GENERAL AGENTS OF THE BOARD.

The duties of these Agents are described in the Annual Report of the Prudential Committee; also in the Laws and Regulations in the Appendix to the Report.

### *Agency for New-England.*

REV. HORATIO BARDWELL.

After the winter, Mr. Bardwell will make his residence in Andover, Mass., and may be addressed on the concerns of his agency at that place, or at the Missionary Rooms, 28 Cornhill, Boston.

### *New-York Agency.*

REV. CHAUNCEY EDDY.

This agency includes the interior of the State of New-York. The eastern and southern limits of it are yet to be determined. Mr. Eddy resides, for the present, in Auburn, Cayuga county.

### *Agency for the Western States.*

REV. ARTEMAS BULLARD.

Mr. Bullard's residence is at Cincinnati, Ohio.

## CORRESPONDENCE.

Communications relating to the Missions and General Concerns of the Board, should be addressed—

SECRETARIES *of the A. B. C. F. M.*

MISSIONARY ROOMS, 28 Cornhill,  
Boston, Mass.

All donations, and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the *Missionary Herald*,) should be addressed—

HENRY HILL, *Treasurer of A. B. C. F. M.*

MISSIONARY ROOMS, 28 Cornhill,  
Boston, Mass.

## MISSIONARY HERALD.

Applications and payments for the *MISSIONARY HERALD*, may be made to the Publishers, Messrs. CROCKER & BREWSTER, 47 Washington-street, Boston, or to any of the Agents for the work, a list of whom may be found on the cover of the number for February for each year.

## RECEIVING AGENTS OF THE BOARD.

Mr. George M. Tracy, No. 148 Nassau street, New-York.		Rev. A. Converse, Richmond,	} Virginia.
Rev. Ansel D. Eddy, Canandaigua,	} New York.	Joseph Cowan, Staunton,	
Peter J. H. Myers, Whitehall,		Dr. Paine, Lexington,	
Jedidiah Tracy, Troy,		Jacob Reinhard, Louisville, Kentucky.	
Nathaniel Davis, Albany,		Rev. Thomas J. Hall, Farmington, Tennessee.	} Alabama.
Hiram Pratt, Buffalo,		Joseph Tyler, Charleston, S. C.	
Augustus Eaton, do.		Prescott & Blodget, Augusta, Ga.	
Russel Clark, Ashtabula,	} Ohio.	William Raser, Mobile,	
William Slocomb, Marietta,		Kennedy & Ireland, Tuscumbia,	
Peter Patterson, Chillicothe,		Lincoln & Green, New-Orleans, Louisiana.	
		E. P. Hastings, Detroit, Michigan Territory.	

Donations will also be received by any Member of the Board, and by the Treasurers of Auxiliary Societies, and will be regularly acknowledged in the *Missionary Herald*.

*Form of a devise of lands, tenements, &c. to the Board.*

I also give, bequeath, and devise to THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS one certain lot of land, with the buildings thereon standing—[*Here describe the premises with exactness and particularity*—to be held and possessed by the said Board, their successors, and assigns, forever, for the purposes specified in the Act of Incorporation.

*Form of a legacy to the Board.*

I also give and bequeath to THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS \_\_\_\_\_ Dollars, for the purposes of said Board, as specified in the Act of Incorporation. And I hereby direct my executor to pay said sum to the Treasurer of said Board, taking a receipt therefor, within \_\_\_\_\_ months after my decease.



**TWENTY-THIRD REPORT**  
OF THE  
**PRUDENTIAL COMMITTEE.**

---

MR. PRESIDENT,

The voice that was to have exerted a leading influence in the proceedings of this meeting, is silent in the grave; or rather, may we not say, is employed in the high praises of heaven. Little did we think that *Cornelius*—the last person elected a member of this Board, almost the youngest of our number, and possessing to all human appearance a peculiar hold on life—would be the *only one* to fall during the conflicts of another year. But such has been the mysterious course of divine Providence.

This unexpected event has thrown upon the surviving officers in the department of correspondence, a weight of care and labor for the past year—as the sickness and death of Mr. Evarts did for the preceding—which can no longer be permitted to rest upon them with a due regard to health and life; and it will be for the Board to consider what new arrangement in that department will most expedite its multifarious and important business.

**HOME PROCEEDINGS.**

The Committee will give a brief narrative of their HOME PROCEEDINGS, before commencing the usual SURVEY OF MISSIONS.

GENERAL AGENCIES.—Special attention has been given, the past year, to perfecting the system of organization, commenced nine years ago for drawing out the resources of the churches.

Experience has shown that, taking the country at large, no form of association, however good, will suffice without a vigilant superintendence. Such a superintendence the Committee doubt not may be secured most economically, as well as most effectually, by the appointment of General Agents, each having a fixed salary, and his own particular district. Three such agents have been appointed,—the Rev. *Horatio Bardwell*, for New England; the Rev. *Chauncey Eddy*, for a yet undefined district, including however the interior parts of the great and populous State of New York; and the Rev. *Artemas Bullard*, for the Western States. Mr. Bardwell is already well known to the Board, having labored as a missionary at Bombay until the failure of health compelled him to retire from the field. Since the year 1823, he has been a successful pastor of a church in Holden, Mass.; but, early in the present year, requested a dismissal from his charge, in consequence of an invitation received from the Committee to enter upon his present duties; which was granted by his church and society in a manner which confers high honor upon their disinterestedness and public spirit. Mr. Eddy left a highly useful ministry in Pennyan, N. Y., somewhat more than a year ago, to become the agent of the American Education Society for the western part of New York. This agency he prosecuted laboriously and successfully for a year, and resigned it only because peculiar circumstances seemed to promise him still greater usefulness to the general cause of benevolence, in immediate connection with the Board. Mr. Bullard had been for some time secretary to the Massachusetts Sabbath-school Union, and had exerted an extensive and happy influence in that department of benevolent action. For the present, Mr. Bullard will reside in Cincinnati, Mr. Eddy in Auburn, and Mr. Bardwell in Andover. The Committee have also appointed a General Agent for another important district of country, with the strong hope that the appointment will be accepted.

These Agents will co-operate with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and its auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world. Possessing experience and matured judgment, they will be likely to secure the confidence of their brethren in the ministry; and as other societies

are appointing agents on a similar plan, it may be hoped that a system of operation may soon be agreed upon, by means of which all conflicting efforts will be avoided, in prosecuting the several great charities of the day.

MISSIONARY HERALD.—Regarding the Missionary Herald as of primary importance in the system of means employed by the Board for awakening an interest in missions, the Committee resolved, some months since, to enlarge the work without increasing the price. Each monthly number now consists of forty pages, instead of thirty-two. Four of the additional pages are numbered separately from the Herald, and assume the form and name of a *Monthly Paper*. This Paper is designed to contain engraved representations of heathen rites and superstitions, of missionary stations, of countries occupied by missionaries, or proposed as the fields of new missions, and of other objects and scenes connected with missionary subjects; together with descriptions, statements, and anecdotes, illustrative of the character and condition of the heathen, and of the progress of the gospel. The remaining four pages will be included in the body of the work, and will afford room for greater variety in its subject-matter.

The Herald has been conducted, for a number of years past, by the joint agency of the Assistant Secretaries; but should the Board appoint three Secretaries, which the Committee recommend, it is proposed, in the distribution of their duties, to commit the care of that work wholly to one of the number.

The primary design of the Missionary Herald is to give a regular, connected, and succinct history of the operations of the Board. Its plan, however, embraces every department of Christian benevolence; and it is believed that no where, in the same space, will there be found a better summary of the more important facts relating to the foreign and domestic missions of this country, the distribution of Bibles and tracts, sabbath schools, theological education, the colonizing of Africans, the promotion of temperance, and the progress of geographical knowledge in its immediate bearing upon the moral renovation of mankind.

MISSIONARIES.—Pursuant to arrangements known to the Board at the last meeting, eight ordained missionaries and a physician, with their wives, and an unmarried printer, embarked on the 26th of November at New Bedford, in the ship *Averick*, capt. Swain, for the Sandwich Islands;—making in all nineteen, and the most



numerous company of missionaries ever sent, at one time, from this country to heathen lands. Their names were as follows:—*John S. Emerson*, *David B. Lyman*, and *Ephraim Spaulding*, from the seminary at Andover; *William P. Alexander*, *Richard Armstrong*, and *Cochran Forbes*, from the seminary at Princeton; *Harvey R. Hitchcock* and *Lorenzo Lyons*, from the seminary at Auburn, *Missionaries*; *Alonzo Chapin*, *Physician*; and *Edmund H. Rogers*, *Printer*. Mr. Rogers went out upon a contract for wages, and for a limited time.

The Rev. *William G. Schauffler*, who was mentioned in the last Report as set apart for a mission to the Jews in Turkey, embarked at New York on the 1st of December.

Two missionaries had been destined to Bombay at the time of our last Report. One only has been able to proceed on the mission—the Rev. *George W. Boggs*, who, with his wife, embarked at Salem, in the ship *Black Warrior*, capt. Endicott, on the 28th of May. Both Mr. Boggs and his wife are from South Carolina. He received his theological education at Princeton.

The Rev. *Asher Wright*, of the seminary at Andover, joined the Seneca mission, with his wife, last autumn.

The individual destined, a year ago, to liberated Greece, was providentially detained from the field; but another, the Rev. *Elias Riggs*, of the seminary at Andover, is expecting soon to embark for the Mediterranean.

The Rev. *William M. Thomson*, of the Princeton seminary, whose designation to Syria was referred to in the last Report, and Doct. *Asa Dodge*, a regularly educated physician since appointed to the same mission, are also ready to embrace the first opportunity for proceeding to Beyroot. It was thought expedient to detain Mr. Thomson, in order that he might perform an agency of several months in his native state of Ohio.

The Rev. *Benjamin W. Parker*, of the Andover seminary, the Rev. *Lowell Smith*, of the seminary at Auburn, and Mr. *Lemuel Fuller*, a printer, from Attleboro', Mass., have received an appointment for the Sandwich Islands mission, and will probably embark in a ship to sail within a few weeks from New London.

The Rev. *Henry R. Wilson* and Rev. *John Fleming*, of the seminary at Princeton, have been commissioned to proceed on a mission to the Cherokees of the Arkansas. The Rev. *Ashur Bliss*, of the Andover seminary, is on the point of becoming connected with the mission among the Indians in the state of New York.

The Rev. Messrs. *Samuel Munson*, *Ira Tracy*, and *Henry Lyman*, who finished their studies in the Andover seminary this fall, and the Rev. *Stephen Johnson* and Rev. *Charles Robinson*, from the seminary at Auburn, have been appointed to the mission in southeastern Asia. A printer, Mr. *S. Wells Williams*, of Utica, has also been appointed for the China press. They are expected to sail in the course of the next spring or summer.

Mr. *James Read Eckard* and Mr. *George H. Apthorp*, both of the Princeton seminary, have been designated to the Ceylon mission—the former to be associated with Mr. Poor in the instruction of the seminary, or college, at Batticotta.

Two other brethren, one from the Princeton and the other from the Union seminary, have received appointments as missionaries; but it being thought advisable for them to spend a year as agents in this country, they have not yet been designated to particular fields.

The spirit of missions is evidently gaining ground in most of our seminaries and colleges, and there is a greater number than heretofore devoted to the work. But how small the number, compared with the demand; far less even, than the churches, with their present measure of knowledge and zeal, would cheerfully send forth and support. Our recent experience should rebuke every unbelieving fear on the subject of funds. Less than two years ago, the Board was nearly twenty thousand dollars in debt, and at the same time the Committee felt bound to give fifteen young men appointments as missionaries, most of them to distant missions. But these facts were made known to the churches, and what do we see this day? Those men actually in their several fields, and the debt paid—notwithstanding that our executive forces have been weakened by unexampled bereavements! Surely the Lord of missions designed to teach us to trust in Him, and not be afraid *to go forward* in the performance of our duty.

LIBRARY OF THE BOARD.—In order that the officers and agents of the Board, and the candidates for missionary employment, may possess the means of learning the actual state of the unevangelized world, the Committee have been gradually accumulating a Library at the Missionary Rooms, which now amounts to twelve hundred and fifty volumes, and eight manuscripts. Some of these volumes were donations from friends of the cause in various parts of our country; a very valuable part were bequeathed to the



Board by Mr. Evarts; and most of the periodical publications were obtained in exchange for the *Missionary Herald*.

The Board has, also, many hundred volumes in the several missions under its care, distinct from the private libraries of the missionaries, forming *Mission Libraries*, in which the books are designed to be placed in charge of some one individual, as librarian, and to be kept for the use of each member of the mission, according to rules agreed upon by the missionaries themselves. The Committee have a book, in which the lists of these several libraries are entered as fast as they are obtained; and they hope to have this branch of expenditure, which is becoming a considerable and important item, soon reduced to a simple, intelligible, economical, and satisfactory system. Far away, in general, from civilized society, the missionaries must have the inducement and the means for cultivating their minds, which are afforded by a well selected library. Such a library is also needed for the native pupils, who often become acquainted with the English language; and it is indispensable to enable the missionary to translate the Scriptures, and prepare a variety of books for native schools and readers. At the same time, the Committee feel that there is considerable danger here of unprofitable expenditure.

The members and patrons of the Board might probably spare so many works from their private libraries, that, when brought together, they would form a rich depository, from which to enlarge our several mission libraries, and add not a little to the satisfaction, as well as usefulness, of our brethren among the heathen.

RECEIPTS AND EXPENDITURES.—The *receipts* for the year ending August 31st, were as follows, viz:

Donations,	-	-	-	-	-	-	-	-	\$117,392 00
Legacies,	-	-	-	-	-	-	-	-	10,349 93
Interest of Permanent Fund,	-	-	-	-	-	-	-	-	2,340 48
Interest on temporary loans,	-	-	-	-	-	-	-	-	491 71
Total,									<hr/> \$130,574 12

The *expenditures* during the same period, including the sum of \$2,941 95 for which the Board was indebted at the last meeting, were \$123,896 48; leaving a balance in the Treasury of \$6,677 64. This balance, however, will all be required, and more than all, to send forth the fifteen missionaries and two assistant missionaries now under appointment; while, to sustain the missions al-



ready in existence, old and new, as they ought to be sustained, a greater sum will be needed for the year on which we have entered, than has been received the year past. But, with unfeigned gratitude and praise to the bountiful Giver of all good should we acknowledge, that the receipts of the past year exceed those of any former, by more than twenty-three thousand six hundred dollars.

## MISSIONS.

In presenting a view of the Missions under the care of the Board, the Committee follow the geographical order;—beginning with those in India—proceeding thence to the missions in south-eastern Asia—thence to Syria, Constantinople, Greece, Malta—thence to a contemplated mission in Western Africa—thence to the Islands in the Pacific Ocean—and thence to the Indian tribes on our own continent. The field is large, and the objects which claim attention are many, but as much regard will be had to brevity, as will consist with a just exhibition of the state and progress of the several missions.

## I. India.

### BOMBAY MISSION.

BOMBAY, on the island of that name.—D. O. Allen, Cyrus Stone, William Ramsey, *Missionaries*; Mrs. Stone, Mrs. Ramsey, and Miss Cynthia Farrar.

AHMEDNUGGUR, on the continent, 175 miles a little north of east from Bombay.—Allen Graves, William Hervey, Hollis Read, *Missionaries*; Mrs. Graves, Mrs. Read.

Mr. and Mrs. Graves returned from the Neilgherry Hills in October of the last year, but without all that renovation of health, on the part of Mr. Graves, which had been anticipated. Previous to their arrival Mr. Garrett, for ten years the faithful and eminently useful printer to the mission, had died in the triumphs of faith. This event occurred on the 16th of July, the day on which Mr. Garrett completed the thirty-fourth year of his age. Nor was this the only painful bereavement, to which the mission had been subjected within the space of a few months. On the 5th of February Mrs. Allen, and on the 3d of May Mrs. Hervey, were both called from their earthly labors. Why these successive strokes were in-

flicted the Committee presume not to conjecture, unless it was that the faith of the surviving members of the mission might be strengthened, as well as the attention of natives aroused, by the serenity and joy—such as heathenism knows nothing of—with which these servants of the Lord passed through the valley of the shadow of death. Mrs. Hervey had been in Bombay scarcely two months, having arrived, with her husband and the other members of the reinforcement, on the 7th of March.\* Mrs. Garrett has since returned to this country, with her two children, her return having been rendered expedient by the health of herself and her family; and the necessary provision will be made for her support, agreeably to the standing rules of the Board.

It should perhaps be remarked, that neither these successive instances of mortality, nor the previous deaths of three ordained brethren of the mission, are properly chargeable to any peculiar insalubrity in the climate of Bombay. Those of Mrs. Allen and Mrs. Hervey had no apparent connection with it. The disease which was fatal to Mr. Garrett, is common in the United States. Mr. Frost died of a consumption; Mr. Nichols of a fever immediately on returning from a tour on the continent; and Mr. Newell and Mr. Hall of that fatal epidemic, the malignant cholera, which is now afflicting our own country. It is a fact, however, that diseases of the liver are somewhat more frequent in Bombay, than in many other tropical regions; and in counting the cost of proceeding on a foreign mission, it is well to look at such facts as these. But how much weight they should have in determining whether and how soon the gospel shall be published to perishing millions, may best be referred to the moral sense and compassionate feelings of the disciple of Jesus.

The new station in the city of Ahmednuggur, was commenced by Messrs. Graves, Hervey and Read, in December. The city is on what may be called the table land of the Ghauts, on a plain twelve or fifteen miles in extent each way, and contains about 50,000 inhabitants. Its distance from Bombay is not far from 175 miles, in a direction a little north of east. It is one of the military stations of the Company's government, and is increasing in population. Once it was the seat of Moslem power in that part of India, and from its palaces, mosks, aqueducts, and numerous

\* Intelligence has been received since the annual meeting, that Mr. Hervey died suddenly at Ahmednuggur, on the 13th of May, of spasmodic cholera.

ruins, appears to have been a place of great splendor. Its circuit of four or five miles is bounded by a high wall of stone and clay, but many people reside in the suburbs. A mile eastward of the town is a strong fort half a league in circumference; and a mile further, is a cantonment of a thousand English soldiers. In the vicinity are numerous villages, easy of access, containing from one hundred inhabitants to several thousands.

**EDUCATION.**—Most of the principal villages on the sea shore of the adjacent continent have been visited by the missionaries, and some of them repeatedly—from Basseen, thirty miles north of Bombay, to Rajapoor, more than a hundred miles south. In a number of these villages, each with a population of from 1,500 to 2,000, there have long been schools supported and supplied with Christian books by the mission. The schools are generally visited and inspected every month by a native Jewish superintendant, who appears to be faithful to his trust. All of them being accessible by water from Bombay, they are also visited occasionally by the missionaries themselves.

SCHEDULE OF NATIVE FREE SCHOOLS.

<i>Boys' Schools.</i>	<i>Schools.</i>	<i>Girls.</i>	<i>Jews.</i>	<i>Brahmins.</i>	<i>Parbhoons &amp; Mahrattas.</i>	<i>Mohamme- dans.</i>	<i>Christians.</i>	<i>Total.</i>
On the Continent,	11	105	141	62	711	51		1070
Island of Salsette,	2			8	72	4		84
Island of Bombay,	8	23	8	8	359	26	15	439
							<i>Mhars</i>	20
<i>Girls' Schools.</i>								
Island of Bombay,	12	314						314
Ahmednuggur,	1	13						13
	34	455	149	78	1142	81	15	1940

The schools are 34 in number, and contain 1485 boys and 455 girls. About one fourth part of these can read the Scriptures and other printed books fluently and intelligently. Most of them can repeat from memory a catechism of sixteen pages, containing the principal doctrines and duties of Christianity.

The greater part of the boys have acquired a sufficient knowledge of arithmetic for the transaction of ordinary business, and some of the larger girls have learned to do plain needle work, etc.



The education of females is well known to be a recent innovation upon the immemorial usages of India, and thus far the experiment has succeeded beyond the expectations of those who were acquainted with the difficulties to be encountered. A perceptible change of sentiment on the subject is taking place among the natives. Still, female education is but lightly esteemed, even by those parents who think most favorably of it; while many, and those not uncommonly the learned and the great, retain all their old prejudices in unabated force. Though the teachers are of brahminic caste, their employment subjects them to much obloquy. But on the whole the cause of female education at Bombay, may be regarded as firmly established and likely to make continual advances.

THE PRESS.—The press manifestly exerts an increasing influence wherever it is employed in southern India; and it is certainly destined to operate upon the native population with very great power, and that too before many years. Even now, a considerable number of readers may be found in that densely peopled country; and seldom is a Christian mission long in a place, before the doctrines and duties of religion become the subjects of written controversy. Such is the fact at Bombay, where the Rev. John Wilson, an intelligent Scottish missionary, has lately been engaged in an animated discussion with intelligent natives, through the medium of the press. A learned Mahratta, conceiving himself able to refute all the objections which had been brought against the Hindu religion, sought an interview with Mr. Wilson, and then proposed a public discussion. This was consented to, and the debate, which was attended by a great number of brahmins and other respectable natives, several of whom gave much aid to the prime mover of the controversy, was continued during six successive evenings, till the brahmins proposed its termination. Mora Bhatta (which was the name of the native disputant) then published a treatise, which he entitled *A verification of the Hindu Religion*, and challenged Mr. Wilson to write a reply; which was accordingly done. The same missionary has also been the conductor of a controversy with some leading Parsees, on the subject of the Moslem faith, carried on chiefly in two native periodical publications. The editor of one of these periodicals, being furnished with copies of the gospel of Matthew for each of his subscribers, went so far as to recommend it to their perusal. The effect of such public discussions, when judiciously conducted, cannot be otherwise than to increase the demand for Christian books.

An encouraging exhibition of a desire for the school books published by our mission, was witnessed by Mr. Read during a temporary residence at Mahim, on the northern part of the island of Bombay. Within the space of two days, more than two hundred lads from the village of Mahim, of different castes and origins, Hindoos, Mussulmans, Jews, and Papists, called and entreated for books. The missionary was not able to learn the cause of this sudden and almost universal impulse among the youth of the place. In multitudes of instances, however, if not generally, the natives value and desire our books less, after becoming acquainted with their Christian character. Some of the higher classes are anxious to have their children acquire a knowledge of the English language, and one of the missionaries, after having received numerous applications, consented to instruct four young brahmins. Their reading books were the English Testament and a Christian catechism. The estimation in which the study of our language is held by the missionaries in Ceylon, whose opinions on this subject are based upon experience, is known to the Board; and it is a most important fact, that not all the other languages in the world contain so much spiritual instruction for mankind, as is embodied in our own. To assist the natives in acquiring the English language, as well as foreigners in learning that of the country, Mr. Hall, some years since, prepared a work of 160 pages in the two languages, which has lately been reprinted. The sale of the work will probably repay the expense of its publication. The printing executed at the mission press, during the year 1831, for the mission, and for various societies, individuals, &c. was as follows:

	<i>Copies.</i>	<i>Pages.</i>
In English, - - - - -	10,370	135,300
" Portuguese, - - - - -	500	20,000
" Mahratta and English, - - - - -	1,600	256,000
" Mahratta, - - - - -	31,250	986,000
" Guzerattee, - - - - -	3,000	84,000
	<hr/> 46,720	<hr/> 1,481,300

making the whole amount of printing from the first, about 11,000,000 pages.

Some of the journeymen in the printing office, having been a good while connected with it, had become so well acquainted with the art at the time of Mr. Garrett's decease, that the operations of the press were not arrested by that sorrowful event. The Com-



mittee are looking, however, for a skilful printer to send from this country, and have one in view who they hope will soon embark for Bombay. His services are rendered the more necessary by a generous grant to this mission of \$5,000 from the American Bible Society, and of \$600 from the American Tract Society, to aid in the publication of the Holy Scriptures and of religious tracts in the Mahratta language.

**THE CHAPEL.**—The Mahratta services in the chapel continue as heretofore. The English service on Sabbath mornings, has received a better attendance. The congregation is composed of the mission families and those families which are connected with the missionaries as a religious society, together with a few Europeans living near the chapel who belong to the English and Scotch churches; and a number of Indo-Britains. The last mentioned class are the descendants of European fathers and native mothers. They are numerous in Bombay, and are supposed to be increasing. Being generally educated in the English language, and likely to exert an extensive influence over the native population, the missionaries feel a deep interest in their moral state.

The Committee must not omit to acknowledge a legacy of 7,000, rupees, or more than 3,000 dollars, from Mr. Charles Theodore Huntridge, an inhabitant of Bombay lately deceased, for the support of public worship in the mission chapel. The legacies of this individual for charitable purposes, are said to have amounted to not less than 20,000 dollars.

**MISSION CHURCH.**—Three Hindoos have been received into the church, the past year; viz. *Dajeeba*, of the Purbhoo caste, *Moraba*, of the Mahratta caste, (both connected with the schooling system,) and *Babjee*, a brahmin. Others make professions of a belief in Christianity, and of an intention to embrace it; but past experience of the native duplicity constrains the missionaries to receive and speak of such professions with caution.

The Christian marriage of the brahmin Babjee—a novel event in Bombay—is thus described by the missionaries.

The female was one of that unhappy class, whose husband dying before they had lived together, left her to a life of solitary widowhood. Between her and the brahmin a strong attachment was early formed, and they were desirous of being married. The rules of their caste however would not allow of this, and having by mutual promises incurred those obligations to each other which are involved in marriage, they concluded to sacrifice the principles of their religion to their inclinations, and to live together without being married.



When Babjee's mind became impressed with divine truth, he immediately refrained from further intercourse with her, and seemed afterwards uniformly to have just views of the impropriety and sinfulness of such conduct. But his attachment remained unabated, and being much affected with a view of the condition in which she was left, and also with the remembrance of their former engagements to mutual faithfulness, he communicated his feelings freely to some of his Christian friends, and expressed a wish that, if it would not be inconsistent with the precepts of Christianity, they might be regularly married. She was also found on inquiry to be desirous of doing the same. She had acquired considerable knowledge of Christianity, and was prepared to renounce idolatry with all its ceremonies. She was ready also to promise attendance on such means of religious instruction as might be within her reach, and to conform to the precepts of the gospel as far as she understood them. These circumstances, considered in connection with their former acquaintance, (which had been illicit only because the rules of caste which they now renounced would not allow of their being married according to the Hindoo custom,) were thought to furnish sufficient reason to comply with their wishes, and they were married according to the Christian form in the chapel, where he had been baptised. A large number of natives assembled to witness so novel a scene. All present appeared to look on with much interest, and some expressed their surprise at the simplicity, appropriateness, and solemnity of the marriage-ceremony, and also at the duties of the married state as then illustrated and enforced, all so different from the tedious, unmeaning rites, and noisy revelry which usually accompany native weddings.

An extract from one of the recent general letters received from the missionaries, will close what the Committee have to say respecting this mission.

"Nearly the whole of India," they say, "is now open for the propagation of Christianity, and perhaps no country ever presented a more extensive field for benevolent enterprise. Some will perhaps be surprised at our calling India an encouraging field; but we think the opinion supported by a view of the country and the history of benevolent exertions that have been made in it. The great population of India gives it a claim on the Christian world above any other country to which missionaries can have access. In most places in this country, where the gospel has once begun to take effect, its advance has been steady and increasingly rapid. And perhaps when the people generally shall have become enlightened to see the absurdity of their own religion and the excellence of Christianity, they may at once break the chain of caste, and, throwing off the shackles of superstition, a nation may be born in a day. Considering the greatness of the population, and the character of the Hindoo religion, it is not unreasonable to suppose, that the harvest eventually gathered in India may be as great in proportion to the means employed, as in any heathen country."

## CEYLON MISSION.

**TILLIPALLY.**—Levi Spaulding, *Missionary*, and wife.

*Native Assistants:*—L. Payson and Jordan Lodge, *Readers*; J. Codman and J. Champlin, *Teachers in the Preparatory School*; Dewasagayam and Paramanthy, *School Visitors*.

**BATTICOTTA.**—Benjamin C. Meigs and Daniel Poor, *Missionaries*, and their wives.

*Native Assistants:*—Gabriel Tissera and Nathaniel Niles, *Native Preachers and Teachers in the Seminary*; S. Worcester, G. Dashiell, J. Griswold, and F. Ahsbury, *Teachers in Tamul and English*; Methuen, *Teacher of English School*; Sanmoogum, *Tamul Teacher*; E. Porter, *Assistant*; Ambalavanum, *Superintendent of Schools*.

**ODOOVILLE.**—Miron Winslow, *Missionary*, and wife.

*Native Assistants:*—C. Augustus Goodrich, *Native Preacher*; Nathaniel, *Catechist*; R. W. Bailey, *Teacher of English and Female Central Schools*; J. Lawrence and Joshua, *Superintendent of Schools*.

C. Kingsbury, *Reader*, stationed at POOTOOR.

**PANDITERIPO.**—John Scudder, *Missionary and Physician*, and wife.

*Native Assistants:*—T. W. Coe, *Reader*; S. P. Brittain, D. Gautier, and Sethunporapully, *Assistants*; John Cheesman, *Medical Assistant*; Sandera Saguran, *Superintendent of Schools*.

**MANEPY.**—Henry Woodward, *Missionary*, and wife.

*Native Assistants:*—Sinnatumby, *Catechist*; Tumban and Catheraman, *Readers*.

On the 30th of March, 1831, the mission buildings at Manepy were all consumed by fire. They were a dwelling house, church, study, and a large bungalow. Being every one thatched with leaves, the conflagration was exceedingly rapid, and Mr. and Mrs. Woodward, though aided by Mr. and Mrs. Roberts, Wesleyan missionaries from Jaffna who happened to be present, were able to save scarcely any of their effects. Many of the heathens exulted at this event, as if it proved Jehovah to be unable to protect his missionaries against the wrath of their god Ganesa. The missionaries regarded it as from the Lord, and while they bowed in submission to his sovereign will, made it an occasion for explaining to the natives some important principles in the government of God. The loss to the mission, including private property, was estimated at between three and four thousand dollars. Mr. Woodward and his family took up their abode at Oodooville, until some part of their own station should be rendered habitable.

It was only a few days after the fire, that the late bishop of Calcutta visited the district, and on learning the particulars of the event, requested a written account to aid him in stating the case



to his friends in Madras, Bombay, and Calcutta. This was furnished, and upon the arrival of the bishop at Madras, he headed a subscription with one hundred rupees (or nearly fifty dollars) from himself. That subscription amounted to nearly one thousand rupees; and almost double this sum was afterwards raised in Bombay. If the like benevolent effort was not repeated at Calcutta, it was because this excellent prelate was called to rest from his labors so soon after returning to that city. Other individuals in Ceylon and southern India were also active and successful in collecting money to repair the loss; among whom the Committee would gratefully mention J. N. Mooyart, Esq. of Matura, corresponding member of the Board, C. Layard, Esq., and the Church and Wesleyan missionaries, at Colombo, the Rev. Mr. Rhenius, of Palamcotta, and Rev. Mr. and Mrs. Ridsdale and Rev. Mr. Smith, of Madras.

The Committee are particular in acknowledging these acts of disinterested kindness, as they furnish a delightful illustration of that catholic spirit in persons of different religious denominations, which missions to the heathen are so eminently fitted to promote.

The repairs of the church at Manepy were completed just six months after the fire, and on re-opening it for public worship, Mr. Spaulding preached a sermon from Isaiah ii. 17, 18. "And the Lord alone shall be exalted in that day, and the idols he shall utterly abolish."

Bishop Turner devoted a day to an examination of the seminary at Batticotta, together with the preparatory and female central schools, both of which had been assembled for the purpose at that place. The day was busily occupied in the examination, and the bishop himself acted the part of an examiner in all the branches. At the close of the exercises, he expressed the gratification he felt on the occasion, and exhorted the students to persevere in the course on which they had entered, assuring them of his best wishes, and of his readiness to cooperate with the conductors of the seminary in forwarding their designs. He also declared to the members of the mission his full concurrence in their plans of procedure.

The missionaries were strongly reminded by what they saw of this prelate, of the description of bishops drawn by the pen of inspiration. His decease took place at Calcutta, on the 7th of July following. His successor, bishop Wilson, is well known to be animated by the same spirit.



The object of the mission in Jaffna is to co-operate with the other missions established there, in bringing the whole population as fast as possible under the influence of Christian instruction. This must be effected by means of the divine blessing on *education, preaching, and the press*.

EDUCATION.—It may be stated, as the result of experience in India, that no substantial and permanent advantages are to be anticipated from the diffusion of mere general knowledge among the heathen, except so far as it is accompanied with a knowledge of Christianity. No sooner does the pagan become acquainted with the absurdities of his own system, than he is almost necessarily driven to atheism, or to the worst system of deism, unless the requisite means have been put into his hands for becoming acquainted with the true God and his Son Jesus Christ. Our brethren in Ceylon have, therefore, very properly been averse to the establishment of a greater number of free schools, while under the necessity of employing heathen schoolmasters, than they could themselves personally superintend and direct; and they have labored without ceasing in their higher schools—the grace of Christ assisting them—to raise up Christian schoolmasters.

It is animating to witness their success. The number of native *free schools* supported by the mission, is 95; and not less than 30 of these have already been placed under the instruction of native members of the mission church. Other masters are hopefully pious, and are candidates for admission into the church. The whole course and influence of instruction, in these schools, is Christian; and as the number of pious schoolmasters at the disposal of the mission is annually increasing, and as there is no great difficulty in forming new schools, it is easy to foresee the revolution, which must take place in the whole system of education in the district, should the Head of the church continue to smile upon the missionaries, and should they receive proper assistance from this country. Heathen schoolmasters are employed in the schools only for want of better, and they are now employed only on condition that they renounce their heathenish ceremonies for the time being, attend divine worship on the Sabbath, and learn and recite stated scripture lessons every week. “Men do not gather grapes of thorns, nor figs of thistles.” If India, and the heathen world at large, are ever to experience a great moral renovation, it will be mainly by means of biblical in-

struction and Christian teachers. The merely civilized Hindoo is found to be farther from the kingdom of heaven, than the vulgar throner that grovels in the dust beneath him. One only hope is in the mighty influence of the cross of Christ. Human learning is not to be despised; as an auxiliary to the gospel it is to be valued and employed; but our dependence must be upon the cross of our Lord Jesus Christ.

The number of boys in the 95 native free schools, at the close of the year 1831, was 2,910, and of girls, 591;—making in all 3,501. About thirty of the schools were suspended during the last quarter of the year, for want of funds; owing to bills of exchange having miscarried, which had been remitted for the use of the mission. These schools have doubtless since been resumed.

The free *boarding school for females*, at Oodooville, called the “female central school,” gives continued and increasing satisfaction, as the education of females appears more and more important, and the success and influence of the school more and more manifest. It tends to diminish the prejudices of the natives against sending their daughters to the village free schools, and in some instances has furnished female teachers for those schools. The principal object of the school is, to raise up suitable companions for the native Christian assistants of the mission; and this is also in a more promising state for attainment, by the greater facility of inducing girls of good families to enter it, and the increasing readiness of the young men to seek them for partners. The universal custom in Jaffna of marrying, if possible, among relatives, and especially those of the same caste, and of making a good dowry an indispensable condition, has always operated as a hinderance to settling the pupils of this school suitably in life. As this gradually lessens, the prospects of the school brighten. The religious state of the school is highly interesting. The whole number of pupils is 26; seven of these are members of the church, four are candidates for admission, and five or six are seriously disposed. Indeed it is very encouraging, that none have been long members of this school without becoming the hopeful subjects of converting grace, and no one has been yet known to dishonor her profession. All who have regularly left the school are married to Christian husbands, and are training up their families in a Christian manner; and though some of them suffer occasionally for want of this world’s goods, they appear to suffer



patiently, in hope of a better and more enduring inheritance. The influence of Christian households, thus formed and conducted, must eventually be great among a people, to whom domestic happiness is rarely known.

The free *boarding school for boys*, at Tillipally, is called the preparatory school, from its relation to the seminary. It contains 50 scholars, of whom four are members of the church, and four or five are candidates for admission. The pupils have made good progress in their studies, and given satisfaction as to their general behavior. The number is not so large as in preceding years, as the class, which left it in 1830 to enter the seminary, was not replaced by new admissions—a part of the funds which had been usually appropriated to the preparatory school, being more needed by the seminary. Near the beginning of the year 1831, almost the whole school was awakened to a serious concern for the soul.

In the *seminary*, at Batticotta, are 83 students, 38 of whom are members of the mission church; 28 were added to the church during the year 1831. There are besides a number of candidates for admission. In all the four classes, and especially in the first, the weight of character and influence is decidedly Christian. Idolatry may possibly have its secret advocates, but it is avowed by none. That none of the pupils will hereafter countenance the superstitions of their countrymen, it would be too much to expect; yet the folly of idol-worship, if not the sin of it, must have been made so apparent to all, as to render their cordial support of it scarcely possible.

Both the students and their parents are evidently forming a more definite and correct estimate of the value of an education; and the seminary is exerting an important and growing influence in favor of Christianity. Many of the parents of the students have been induced to attend church at the several stations.

No class was admitted or dismissed the past year. Eight of the students, for various reasons, left the seminary. The studies of the several classes are as follows:

*First Class.*—17 students; Lennie's Grammar and Exercises—Blair's Lectures on Rhetoric—Porteus's Evidences of Christianity—Euclid through 4th book—Blair's Grammar of Natural Philosophy through Optics—Translating, Declamation, and Composition—Tamul Classics.

*Second Class.*—18 students; Woodbridge's Geography—Lennie's Grammar—Euler's and Bonycastle's Algebra—Mental Arithmetic, (reviewing)—Tamul and English



Phrases—Euclid 1st book—Pronouncing Testament—Tamil Grammar of the High language, and Tamil Classics.

*Third Class*, 18, and *Fourth class*, 30 students; Lennie's Grammar—Colburn and Joyco's Arithmetics through Logarithms—Phrases—Native Arithmetic—First Lesson in Astronomy—Writing in English and Tamil—Construing the English New Testament and English Tracts.—All the classes have attended to the study of the Bible, in both Tamil and English, in connection with chronology.

Mr. Poor greatly needs an associate in the instruction of the seminary, and the Committee purpose to send one, as soon as a suitable man can be obtained. He should be qualified to teach in the Scriptures, and in the various branches of natural history.

The following table gives a summary of the schools and scholars at each of the stations.

	Semi- nary.	Boarding Schools.	Free Males.	Schools. Females.	Whole No. of Scholars.
Tillipally,	83	50	922	100	1,072
Batticotta,			624	105	812
Oodoville,		26	678	142	836
Panditeripo,			366	40	406
Manepy,			320	204	524
<i>Total,</i>	83	76	2,910	591	3,650

The expenses incurred in this department, in the year 1831, reckoning the pound sterling at five dollars, which is its value in Ceylon, were as follows:

Ninety-three native free-schools, - - - - - \$2,000 00

Female central school:—

Boarding, clothing, &c. of 26 girls, \$323 00

Teachers and matrons, - - - 60 00—383 00

Preparatory school:—

Boarding, clothing, &c. of 50 boys, \$620 00

Teachers, - - - - - 62 00—682 00

Seminary:—

Boarding, clothing, &c. of 80 lads, \$716 00

Teachers, monitors, stationary, &c. - 509 00—1,225 00

*Total,* \$4,290 00

Average annual expense of each native free-school, - \$20 00

Average annual expense of boarding and educating a native girl in the central school, - - - - - \$15 00

Average annual expense of educating a boy in the preparatory school, - - - - - \$14 00

Average annual expense of a lad in the seminary, - - - \$15 00

These were the expenses as charged in the pecuniary accounts of the mission for that year. But reckoning all the expenses which

are properly chargeable to the schooling system, the average cost in each of the cases above specified would be somewhat greater. The expense of catechists, readers, and other native assistants was 486 dollars, or about 15 dollars each.

PREACHING.—At *Tillipally* the congregations have been larger than in former years. The attendance of women has been particularly encouraging. Meetings for prayer have been held in different neighborhoods at an early hour in the morning, where members of the church resided and were able to attend.—The congregations at *Batticotta* have been more numerous and attentive than heretofore. Not only has the chapel been filled, but also an adjoining room. From fifteen to thirty native women attend at this station, several of them the wives, mothers, or sisters of schoolmasters. “This,” remarks Mr. Meigs, “forms a new era at Batticotta. Six months ago it was considered a thing quite impracticable. Many were disposed to say, should the Lord make windows in heaven, could this thing be?” There has been regular preaching on Fridays, often by missionaries from other stations, or by the native preachers; and evening meetings have been held, sometimes in two villages at the same hour, which were well attended. The congregation on Sabbath mornings at *Oodooville*, is from four to five hundred, and fills the church. From seventy to eighty are adults, and from twenty to twenty-five are women. The afternoon congregation consists of the female and English schools, and from twenty to thirty adults. The native preachers hold meetings alternately in Copay and Pootoor, places in the neighborhood of this station, at which the free schools of the vicinity attend, and from four to twenty adults; a few women have begun to come in. Evening meetings in different villages have usually been well attended, though there is not supposed to be in any village a general desire to hear the gospel. The leading motive in most, is a wish to please the missionary, or the teacher of the school, or to pass an idle hour. Nevertheless it has pleased God to make the attendance of some a means of bringing them to a saving acquaintance, as is hoped, with the truth. At Panditeripo the attendance, both at the station and in the village meetings, is much the same as in former years, with the exception of a small increase of women. There are two meetings in the course of the week, one of which is at Santillepay, for females exclusively, at which the attendance has been encouraging.—The preaching, at



*Manepy* was interrupted during half the year, by the fire, and the Committee have received no report concerning it.

Three natives now furnish valuable aid as *licensed preachers of the gospel*, besides others who assist as readers and catechists. Gabriel Tissera, the oldest of the preachers, has been for some time a licentiate; the others, Nathaniel Niles and Charles Augustus Goodrich, were licensed and received a public designation as preachers of the gospel and candidates for ordination, at the quarterly communion in January 1831. At the same time, they were charged in the presence of the church and congregation to be faithful to their solemn trust. In the afternoon of the same day, they went for the first time into the pulpit, and after Goodrich had read and expounded a portion of Scripture and prayed, Niles preached with great propriety, energy and feeling; enforcing the duty of the native church to raise up and send forth native preachers of the gospel of Christ. Nearly all the congregation were in tears. These two young men are the first from the seminary, who have received license, and are very promising both as to piety and talents. Tissera received the greater part of his education from the missionaries of the Board, but has been connected with the seminary only in the capacity of an instructor. A particular account was given of him in the *Missionary Herald* for June 1830, and in the appendix to the fourteenth Annual Report of the Prudential Committee. Timothy Dwight was examined and approved in respect to his qualifications, at the same time with Niles and Goodrich, but some family reasons and the state of his health prevented his receiving license.

**THE PRESS.**—The mission not having a press of its own, procures its printing done at the Church Missionary Society's press at Nellore, under the charge of the Rev. Mr. Knight. Most of the labors of the mission in this department have been in connection with the small tract society of the district. Many of this society's publications were prepared by the missionaries of the Board, though much indebted for revision and correction to Mr. Knight, who possesses a critical acquaintance with the Tamul language. A few of the tracts are translations, but the idiom and genius of the language and the modes of thinking among the people are so entirely different from those of the western world, that little can be done by mere translations; and it has generally been found ex-



pedient to compose the tracts and school books intended for the natives, expressly for them. About 75,000 tracts were distributed by the mission during the year 1831; designed for native Christians, Heathens, Papists, and Mohamedans. Four tracts, coming within the rules of the American Tract Society, were published at the expense of that institution, on account of the appropriation of \$200 mentioned in the last Report. The Committee take great pleasure in acknowledging another grant of \$500 from the same society, for the use of this mission.

A revised edition of the Old Testament in the Tamul language, was printed at Madras in the years 1830 and 1831, with beautiful type and paper, and put up in strong binding. A thousand copies of this edition were taken by the Bible Society in Jaffnapatam, of which one half were placed at the disposal of our mission. The greater part of these were distributed as reading books in the schools, and among the native Christians, Papists, and Heathens. At the close of 1831, the stock of Scriptures, and particularly of single Gospels for the use of the schools, became much reduced, and the grant of the American Bible Society of \$600, mentioned in the last Report, was eminently seasonable; not only as it enabled the missionaries to supply the wants of the schools, but also to enlarge their stock of entire copies of the word of God, of which there were scarcely fifty in the mission. This they could do from an edition, said to be in progress a year and a half ago, with a very small type, in which the Old Testament would be brought into one octavo volume.

Nothing can be more obvious, than that the demand for the Scriptures and for tracts must regularly, if not rapidly, increase among the inhabitants of this populous district.

MISSION CHURCHES.—For the greater convenience of church government and discipline, the missionaries have found it expedient to form separate churches at each of the mission stations; uniting them, however, in a consociation. Of the 198 natives, who had been received into the mission church since its formation, several had died, a few had removed to other parts of the island, and eight had been excommunicated. The remaining members were divided to the different stations where they reside, or to which they naturally belong. According to this arrangement, the native members in the several new churches were as follows.

									<i>Native Members.</i>
Church at Tillipally,	-	-	-	-	-	-	-	-	26
" " Batticotta,	-	-	-	-	-	-	-	-	54
" " Oodooville,	-	-	-	-	-	-	-	-	40
" " Panditeripo,	-	-	-	-	-	-	-	-	23
" " Manepy,	-	-	-	-	-	-	-	-	27
Total,									170

All the members of the local churches are still to meet in one place, as heretofore, at the quarterly seasons of communion; but each church is also to have its own seasons of communion, and to regulate all its internal concerns so far as may be without aid from the others. The principal direction of each church is to be with the pastor or pastors, and elders or deacons, but the consent of a majority of the brotherhood is considered necessary in the decision of all important questions, such as concern the admission or discipline of members.

Since the last meeting of the Board, the Committee have become acquainted with the results of the revival then mentioned as existing at the close of the year 1830. This work of grace continued with little abatement till near the end of February. On the 21st of April, 34 natives were admitted to the church; and on the 21st of July, 25 others, and the two oldest children of the mission; making 61 new members of the church, as the consequence of that gracious visitation from on high. Thirteen others were admitted in January 1832, probably fruits of the same revival.

It is found that of the 198 native members of the church received previous to the year 1832, 117 have been connected with the boarding schools and seminary; 30 are schoolmasters and superintendants of schools, and 50 are villagers, including some domestics in the mission families. Of the schoolmasters and villagers, 30 are more than 40 years old—13 over 50—1 is 70 or upwards—and 1 is above 80. Besides these, several others of more than the middle age have died, giving hopeful evidence of piety, but without making a public profession of their faith. These facts are sufficient to show, not only that we have great encouragement to press onward in the religious education of the youth, but that the opinion too commonly entertained of the hopeless state of adult heathens, is not warranted by experience. Only let christian efforts be concentrated, and steadily directed and prosecuted, and, allowing a



little difference of time for preparatory labors, they promise as great results in heathen lands, as in lands denominated Christian. In Jaffna the influence of the mission is seen in all classes; and there is accumulating evidence that heathenism is declining in that part of Ceylon, though it may please God to reserve to a future generation the sight of its utter extermination.

The admission to the church in the successive years from 1816, when the mission was established, to the 19th of January 1832, have been as follows:

In 1816	-	-	-	2	In 1825	-	-	-	49
" 1817	-	-	-	none	" 1826	-	-	-	10
" 1818	-	-	-	none	" 1827	-	-	-	12
" 1819	-	-	-	2	" 1828	-	-	-	20
" 1820	-	-	-	3	" 1829	-	-	-	8
" 1821	-	-	-	9	" 1830	-	-	-	6
" 1822	-	-	-	8	" 1831	-	-	-	62
" 1823	-	-	-	5	Jan. 1832	-	-	-	13
" 1824	-	-	-	8					
					Total,				217

All of these, except six, were natives.

MISCELLANEOUS NOTICES.—Phillip M. Whelpley, a much valued native medical assistant, died on the 27th of December, 1831. He had been a member of the church more than ten years. His end was peaceful, and his loss deeply felt by the mission. In August of the same year Mr. and Mrs. Meigs were called to mourn the sudden death of their oldest daughter. Yet they were permitted to believe that their loss was unspeakable gain to her. She, with the eldest daughter of Mr. Poor, had been received into the fellowship of the visible church just a month before her removal. About the time of our present meeting, Mr. and Mrs. Winslow are also made to weep by the intelligence that their only son, whom they had sent to this country for education, and who gave hopeful evidence of piety, will be seen by them no more on earth. He died in this city after a short illness on the 24th of May.

The most determined opposers which protestant missions have yet had to encounter in any part of the world, are the adherents of the Church of Rome. Of these there are considerable numbers in the district of Jaffnapatam, though some of our brethren, owing to their locations, come more in contact with them than others. Doct. Scudder, in the early part of 1831, had a singular proof of their hostility. The heathen of a village in the neighborhood of Panditeripo, had converted the substance of a tract published by the mission on the celibacy of popish priests into verse, and acted it



as a play. As several instances were mentioned of the unfaithfulness of the clergy to their vows, the fact of the heathen's bringing them before the people in a play, excited the most irritated feelings. A petition with a formidable number of signers was addressed to the governor of the island, bringing various charges against Doct. Scudder, and among others that he had procured the heathen to write and act the play. When the subject was referred to the local authorities of the district for inquiry into the facts of the case, two papists declared on oath that they heard Doct. Scudder tell the author of the play to write and act it; but the author himself totally denied that the missionary had any thing to do with it. Here the whole affair seems to have ended.

## XX. Southeastern Asia.

### CHINA MISSION.

Elijah C. Bridgman, *Missionary*.

Comparing the Chinese with other heathens, they may be called a reading people. They have their historical, moral, and religious books; and it is probable that no where on earth can a language be found spoken by so many human beings, who would be able to read the word of God were it universally diffused. While the Chinese government refuses to tolerate the public preaching of the gospel, the great means of introducing the gospel into that empire will be printed tracts and books, aided in their influence by the personal intercourse of missionaries with the millions of Chinese, who are found in the neighboring countries and islands, but who regard China as their home, and have free access to every part of it. Nor can we think lightly of this species of influence, if we credit the extraordinary statement, which appears to be made on good authority, that by means of books, the absurdities of Buddhism have gradually become engrafted upon the religion of Confucius.

The art of printing was known in China, four or five centuries earlier than it was in Europe; and differed from the modern stereotype only in this, that, instead of metallic plates, they employed wooden blocks. Tracts can be printed from these blocks at the

usual prices in this country; and as no machinery is necessary in the printing, the Christian itinerant need only take his blocks, his ink, and his brushes with him, and perhaps a supply of the thin, light paper of the country, and may print his tracts to suit his convenience.

Such, to some extent, is the practice of Afa, or Leangafa, the interesting Chinese convert baptised by Dr. Milne, and occasionally employed by Dr. Morrison, and by our missionary Mr. Bridgman. In the autumn of 1830, this man, in company with a fellow convert, threw himself into the train of one of the examiners of the public schools for the southwestern provinces. In this way they passed from district to district without molestation, and had free access to the young literati, among whom they distributed their Christian tracts. The heart of Afa appears to be set upon the propagation of the gospel, for the sake of which he has suffered the loss of all things. His ability is proportionate to his zeal. His capacity for writing is evinced by the letter from him to Mr. Evarts, published in the volume of the *Missionary Herald* for 1830. Mr. Bridgman enabled Afa to print one of his religious tracts; but, at the close of the last year, he is said to have had not less than nine unpublished tracts on hand varying in size from ten to upwards of thirty pages. The late grant of 500 dollars from the American Tract Society to this mission, will put it in Mr. Bridgman's power to extend the usefulness of this valuable helper.

Mr. Bridgman is himself employed upon the language, and in gaining useful information concerning the millions around him. The press, at the latest dates, was just going into operation: it had been delayed by a temporary deficiency of types. The Committee have appointed Mr. *S. Wells Williams*, of Utica, printer for this mission, with the expectation that he will proceed to Canton in the ensuing spring.

## MISSION TO SIAM.

David Abeel, *Missionary.*

The last Report left Mr. Abeel at Batavia, in the island of Java. There he remained four months, enjoying the friendly advice and assistance of Mr. Medhurst, missionary of the London Society. In June of the last year, he proceeded to Singapore, from whence



he accompanied Mr. Tomlin, also a missionary of the London Society, to Bangkok, the principal city in Siam.

While residing in Java, Mr. Abeel became strongly impressed with the importance of that island as a missionary field. It contains 6,000,000 of people, and has but two missionaries. The climate he declares to be by no means as insalubrious as is generally supposed. With caution, there appears to be but little danger. Indeed it would seem, on perusing the writings of Sir Stamford Raffles, that the climate of the mountainous and varied islands of the Malayan Archipelago is much to be preferred to that of Bengal.

But our present concern is with Siam. Mr. Abeel arrived at Bangkok on the 1st of July, and went with his associate immediately to the house of Mr. Silveira, the Portuguese consul, who received them with the greatest kindness and hospitality. In the case of this gentleman we see one of the many instances on record, illustrating the power and willingness of the Lord Jesus to raise up protectors for his servants, whenever and wherever they are needed. Mr. Silveira had acted a friendly part towards Mr. Tomlin and Mr. Gutzlaff on a former occasion; assigning them a house on his own premises; and when opposed by the papists, and through their influence by the native authorities, and threatened with the loss of all his property and expulsion from the kingdom, he continued their warm friend and determined supporter, and that too against the force of his own religious education.

From him they learned, that Mr. Gutzlaff had just sailed in a Chinese vessel for China, having determined to adventure his life upon an experiment, whether a protestant missionary could not enter that empire. Mr. Gutzlaff is a Prussian, sent out and supported by the Netherlands Missionary Society; and it was by a letter received from him, that the attention of the Prudential Committee was first particularly directed to Siam, as an encouraging field for missionary effort.

Imitating their divine Lord and the first missionaries of the Christian church, Messrs. Tomlin and Abeel encouraged the diseased of all classes to resort to them, and exercised upon them such "gifts of healing" as they possessed; using the opportunities afforded them by the numerous persons who applied for a cure to their diseased bodies, to impart a knowledge of divine truth to the



still more diseased and endangered soul. While they dealt out their medicines, they also distributed the books they had brought for the purpose, and were overjoyed to find the ability to read intelligibly to be extensively prevalent. Nor was the ability restricted to the men, nor were the entreaties of the people only for medicines. High and low, priest and people, men and women, old and young, natives and foreigners, Siamese, Chinese, Malays, and Burmans, thronged the cottage of the missionaries, and urged their suit for books with an almost irresistible eloquence. One of the works thus distributed among the people gave a lucid exhibition of scripture history, and of the plan of redemption. Well might it be compared to a star, rising upon the deep and wide-spreading gloom which had ever covered that country—to be soon followed, we trust, by a far more effulgent and glorious light, that of the Bible itself. Even after the books were all gone, the calls were numerous from almost all classes. The priests evinced no disposition to oppose the dissemination of a faith so opposite and destructive to their own. Indeed a large proportion of the applicants for books were priests. And it is worthy of remark, as a peculiar feature in the religion of Siam, professedly Buddhist, that multitudes enter the priesthood without feeling the least interest in it as a profession. It is said to be the only means of obtaining an education, and a young man is not entitled to any station of responsibility till he has served an apprenticeship in a pagoda.

Our brethren were not without reason for hoping, that the seed they were thus enabled to scatter with a broad cast, was producing an early harvest. The books were evidently read, and often with much serious attention. On one occasion they were waited on by a priest of a very respectable appearance and train, who informed them that he had read one of their books with approbation, but was perplexed with difficulties, of which he should be grateful to obtain a solution from their lips. He remained a long time, and the *Savior of sinners* was the burden of his inquiries:—who was he? what was the distinction between him and the Father? how did he expiate the sins of the guilty? did his love extend to men of all nations? does God the Father bear an equal affection to the world? and how can a sinner become interested in his salvation? Such were his inquiries. He was anxious also to learn the nature of sin, the means and process of sanctification, and the manner of

divine worship. His earnestness was so great, that the missionaries could not but hope that the Lord designed to make him a trophy of his grace.

The brethren were under no necessity of going abroad to preach the gospel, and had difficulty at times in obtaining an hour's active exercise. The *name* of Jesus became familiar to many people, their common inquiry was for "the books of the Lord Jesus." The missionaries, too, were frequently addressed by the title of the "disciples of the Lord Jesus," and often with an encomium upon the gracious Being whom they served. Some opposition to the progress of this influence was occasionally manifested by the Siamese. While three natives, who had attended the worship of the missionaries, were together for reading the Scriptures and prayer, the house where they were was assailed by a number of Siamese, who had probably witnessed their departure from the heathenish customs of their neighbors, and one of them had his head bruised by a stone. They were informed by the missionaries of the sufferings often endured by God's people for the same cause, and manifested no disposition to forsake the new way they had chosen.

The Committee purpose sending two or three more missionaries into this interesting field, Providence permitting, during the next year.

An extraordinary flow of the river, continuing for a month, prevented Mr. Abeel from taking the necessary exercise for the preservation of his health, and obliged him to accompany Mr. Tomlin to Singapore for its restoration. He was there at the commencement of the present year.

---

It is probable that the same bold and persevering spirit, which has been displayed in gaining possession of Bankok as a missionary station, might open scenes of equal promise in the surrounding countries. Indeed enough is known to leave no room for doubt, that a host of missionaries, willing to hazard their lives for the Lord Jesus, might find stations and employment in that part of the world. While studying the most current languages, they might be looking around for scenes of the greatest promise, and not a moment would be lost. Java, Sumatra with the smaller islands in its vicinity, Borneo, Celebes, Siam, Cambodia, Laos,



Cochin China, Tonquin, China, Formosa, Loochoo, Japan, Corea—these all claim the speedy attention of men possessing the spirit of the primitive disciples, who shall explore their coasts, and penetrate their interior, everywhere preaching the gospel. Nor does the field commend itself only to the preacher of the gospel: it has strong claims on the numerous class of *pious physicians* in our country, whose gifts of healing, though by no means miraculous, like those possessed and imparted by the first Christian missionaries, yet, in their effects, would be an important substitute for them throughout the eastern world.

The late voyage of Mr. Gutzlaff along the coast of China, shows what *may be* done. Skilled in the Chinese language, clad in the Chinese garb, and relying on the power and grace of Him who has commanded his disciples to go to every nation and tribe, he visited four of the maritime provinces, and the frontiers of Manchow Tartary, in the quality of missionary, physician, and eventually of a navigator. Everywhere, however, he acted as a Christian missionary, and, though not recognized as a European, roused curiosity and stimulated inquiry on the subject of religion, and at the same time so recommended himself as to be invited to repeat his visit.

The Committee have given appointments to two missionaries, already named, with the design of their acting as explorers in accordance with specific instructions. They are now, with others destined to Siam, attending to the study of medicine, with a view to more extended usefulness in the field of their future labors.

### XXX. Mediterranean.

#### MISSION TO SYRIA.

BEYROOT.—Isaac Bird and George B. Whiting, *Missionaries*; and their wives.

Thus far the expectations, with which the mission in Syria was resumed in the spring of 1830, have been more than realized. Whether the noble spirited Asaad still experiences the inexorable fierceness of papal wrath, or rests from it in heaven, is indeed not known; but there is no reason to suppose he has ever denied the faith which he so courageously professed, and there is much reason



to hope that his testimony for the truth will yet be made the means of turning many to righteousness. Several other intelligent Arabs, whose serious and inquiring dispositions endeared them to the missionaries in the earlier periods of the mission, are now regarded with a growing interest. Wortabet, also, the Armenian ecclesiastic whose past history is familiar to the Board, adorns the doctrine of God our Savior by a pious life.

Some of the most interesting facts which the Committee have to relate concerning the mission, are in connection with Wortabet's labors at Halalia, a village a mile and a half eastward of Sidon, where he resides. On becoming unable to use his eyes at Malta, and leaving the business of translation, he returned to Syria with the intention of supporting himself by some sort of manual labor. The return of the ophthalmia interrupted his plans, and reduced him to poverty. Mr. Bird made him a visit in May of last year, and found him and his wife destitute indeed of the good things of this life, but contented and cheerful, and Wortabet warning all around him night and day, and exhorting them to repentance toward God and faith in our Lord Jesus Christ. Much of his conversation was spiritual, his words were listened to with deference, and he appeared to be respected by the principal inhabitants of the village, and to have "a good report of them that are without." His wife also enjoyed the reputation of being a model of humility and piety. It was hoped that saving impressions of the truth had been made upon two or three persons by his conversation.

In the autumn, Wortabet visited the brethren at Beyroot. He and his wife had been seriously ill, but had evidently profited under their afflictions. He had obtained a tolerable support for his family by means of a small shop, and appeared to have been rigidly conscientious in his dealings. Respectable men of all classes frequented his shop to converse on the subject of religion, and afforded him an opportunity to sell the Scriptures, and to recommend the religion of Jesus to Druses, Armenians, Papists, and Jews. Even Moslems sometimes listened with attention.

Early in the last spring, a case occurred of more than common interest. A zealous Maronite, a stranger, coming to Sidon and finding an extraordinary excitement respecting the "evangelical way," (as Wortabet styles our views of the gospel,) sent a request for a private disputation. Wortabet said he was no disputer—had

neither time nor inclination for controversy—was an humble shop-keeper, and dependent on his business for his daily bread; but if any person was disposed to converse with him upon the truths of the gospel in a friendly manner, for mutual edification, his shop was always open, and he should delight to receive such visitors. The Maronite declined an interview in so public a place, and instead of it proposed a written correspondence. This being agreed to, the man commenced with the question—“What is *the church* mentioned in 1 Tim. iii. 15—how are we to know it—and since all churches profess to derive their arguments from the Scriptures, who shall determine what interpretation is right?” To this Wortabet wrote a temperate and judicious reply, after sending Asaad’s well known *Statement* to the man to read while he was writing. Wortabet now went to Beyroot, and brought Tannoos el Haddad down to Sidon to assist him in the discussion, not being able himself to write Arabic correctly; and as soon as he received the Maronite’s reply, came out with a full discussion of the points on which protestants are at issue with the church of Rome—deriving his materials chiefly from the previous written discussions with the papists, of Messrs. King, Bird, and Goodell, and the lamented Asaad. Copies of this paper were circulated, and attracted much attention. An answer was repeatedly promised, but none appeared, and it would seem that the Maronite himself was half convinced of his error.

Plague, cholera, and war have somewhat disturbed the operations of this mission the past year. The ravages of the plague, to which different parts of Syria have been subjected since 1827, were not great. The cholera occasioned much alarm. It swept over Armenia, and along the western borders of Persia, cut off one third of the Moslem pilgrims from Beyroot at Mecca, was exceedingly fatal at Cairo and Alexandria, and is said to have made its approaches as near towards the seat of the mission as Aleppo, Damascus, Tiberias and Acre; but from this terrible judgment the inhabitants of Beyroot were providentially shielded. They suffered much, however, from the rapacity of the pasha of Acre, until his power was broken by the Egyptians, whose authority in that country is now the ascendant—Acre and its tyrannical pasha having fallen into their hands about the last of May. The change of government is said to have been highly gratifying to the people. What effect it will have on the mission, is yet to be known.



There is preaching every Sabbath at the English consulate with an increasing attendance, and a stated congregation of poor natives at the house of one of the brethren. The meeting of natives for reading the Scriptures, is not so well attended as formerly, but there are more frequent opportunities for distributing the word of God. One man, who had been remarkable for dissoluteness of life, has been brought apparently to a true knowledge of the Savior.

The benefit of the schools which existed previous to the suspension of the mission in the year 1828, has not been lost, as is frankly acknowledged both by parents and children. Two schools only are now in operation; one in Beyroot, the other at Sidon. There was a third at the convent of Belmont, near Tripoli. It flourished till the priest of the village, in consequence of his intercourse with the schoolmaster, began to preach in open church against the prevailing superstitions of the country; when both he and the schoolmaster were accused to the bishop, and so violent a persecution arose that the latter found it expedient to withdraw. However, about ten children of those who took part with the priest and the schoolmaster, continued to come to the priest for instruction.

The nation of the Druses, near which the mission is situated, exhibits, at the present moment, some interesting features. A Druse woman was daily in the habit of coming to one of the schoolmasters employed by the mission to hear scripture reading and religious conversation, and often was her face seen to be suffused with tears while listening to the sacred word. She has since died. The closing history of her life is unknown. An old man who had been initiated into the mysteries of the Druse religion, came often to the same teacher, and after hearing and opposing for a time, professed to receive the truth, and in proof of his sincerity delivered up the secret books of his religion. Mr. Bird resided in one of their mountain villages during the heat of summer, and had many opportunities for preaching to them. Once he attended by invitation their weekly meeting for worship, and after their service was over read and expounded, at their earnest request, a portion of the word of God.

A considerable part of the noble Druse families have embraced the Maronite or papal creed, within a few years past; but few or none of the common people have yet followed their example, and



renounced the religion of their fathers. It is the belief of the Committee, that this mission should be prosecuted on such a scale, that the experiment may ere long be tried, whether a purer gospel may not produce effects upon this despised and ignorant sect, which the deformed Christianity of the country has never yet been able to produce.

The Ansaries of the parts beyond Tripoli, are said to belong to the race of the Druses, but to be more ignorant and erratic than they. These have been furnished with a few copies of the word of life, and the missionaries were assured by the agent that they had begun to read them with avidity. A missionary station at Tripoli, or at Latikeea, would not only benefit the nominal Christians in that region, but might be eminently salutary in its influence upon this half pagan tribe. Sidon also demands more particular attention. The two missionaries about to embark for Syria will probably ensure the occupation of at least one of these posts.

Our brethren speak with peculiar pleasure of the correspondence and aid they have received from a company of English missionaries at Aleppo, destined originally to a part of the country further east.

## CONSTANTINOPLE.

### MISSION TO GREEKS AND ARMENIANS.

William Goodell and H. G. O. Dwight, *Missionaries*; and their wives.

The arrival of Mr. Goodell and his family at Constantinople, on the 9th of June 1831, was mentioned in the last Report. He took up his abode at Pera, the suburb where the Franks chiefly reside; but scarcely had two months elapsed, before he was driven away by a terrible fire, which consumed the dwellings in that populous district of the metropolis. Mr. Goodell lost house, furniture, library, papers, and nearly all the clothing of his family. The same day he removed his family to Buyuk Dereh, a village on the European side of the Bosphorus twelve or eighteen miles above the city, where he succeeded in obtaining apartments in an ancient and spacious edifice, once the palace of the unfortunate Scanavi, and still occupied by a few Greek females, the remains of that distinguished family. Here what a contrast did he witness, the next morning, to the noise, confusion, terror, and fiery des-

truction of the previous day! Gardens and varied and charming scenery surrounded the edifice; and from the summit of a hill near by, he was able to see at a glance the forty or fifty villages on the banks of the Bosphorus, adorned with kiosks, palaces, domes, and lofty gilded minarets of Turkish mosques. Looking down upon such a scene the missionary naturally felt, that nothing but Christianity and a good government was wanting to render that country one of the happiest portions of the world.

The Committee would gratefully state, that no sooner was the loss experienced by Mr. Goodell known in Smyrna, than American merchants and ship masters in that city made a generous subscription, in money, clothing and other articles, and forwarded them for his relief.

Mr. Goodell went to Constantinople with special reference to the Armenian people, towards whom his attention had been particularly directed for some years. The providence of God, however, has occasioned his labors to be almost entirely among the Greeks. On his first arrival he had nothing with which to begin a Lancasterian school among the Armenians—no lessons, no suitable books, no master; and soon the fire separated him almost entirely from that people, and threw him into the midst of the Greeks. In November, Mr. Goodell had established four Greek Lancasterian schools; one in Constantinople, another in Tavola, a third in Yeni-Keni, and a fourth in Buyuk Dereh. The third of these schools contained 105 boys, only a few days after its commencement; the fourth, about 50. The number in this latter school was afterwards increased, through the liberality of the Russian ambassador, and of commodore Porter, our charge d' affaires at the Porte. The master of this school is a worthy man, and disposed to teach the best things, and assembles his children regularly on the Sabbath for their instruction in the Scriptures. The New Testament is used as a class-book in all the schools, and it is an encouraging fact, that in most instances the copies were purchased by the parents of the children. More or less of the books used in these schools are from our own and other missionary presses in Malta.

To furnish himself with competent instructors, and the Greeks with a specimen of what he desired to see in all their villages, Mr. Goodell made arrangements for a normal school to be established among the numerous Greeks of Galata, a suburb of Con-



stantinople; a place central, public, and important, where many children were begging for instruction; and on looking around at the close of the year, he evidently felt himself greatly encouraged by the smiles of heaven upon his labors.

“Every thing in regard to schools,” he says, “seems to be going on better and better, and my influence seems to be widening and strengthening every day. The schools, as might be expected, are exciting a desire and creating a market for the Holy Scriptures and religious tracts. These angels have troubled the waters of the pool, and I hope that all the first ones who step in will be healed. I am glad that I am here to help some of the poor “impotent folk” in, who would otherwise I fear lie “a long time” in their diseased state. Indeed we evidently came to Constantinople in the best time, and, notwithstanding our losses and privations, we rejoice that we came when we did.”

Early in the present year, Mr. Goodell waited on the Armenian patriarch of Constantinople, who is regarded by the Porte as the responsible head of the Armenian church, and proposed to establish schools among his people. The patriarch, a man of dignified manners and venerable appearance, after making numerous inquiries respecting the institutions and foreign missions of our own land, declared himself favorable to the establishment of Lancasterian schools among the Armenians, and, calling in Boghos—the very man Mr. Goodell would have chosen to take the lead in this matter—gave him permission to be instructed in the new system, and to commence a school according to it as an experiment. This will be the first school, it is believed, ever established among the Armenians of Turkey on the plan of mutual instruction; and the Committee cannot but hope it is to be the commencement of a new era in the intellectual and moral history of that people.

Mrs. Goodell instructs a few Anglo-Armenian children, there being several respectable families of this description in the neighborhood. The children speak Greek, Turkish, and a little French.

So far as Mr. Goodell's efforts have become known to the Turkish government, they seem to be regarded with approbation. Some evil minded person having carried an unfriendly report of his Greek schools to the seraskiar pasha, that officer required Mr. Goodell's agent to bring forty boys to the palace, after they should have been perfected in the system, for examination before himself and the other officers of government. When all was ready, and



the agent requested his excellency to appoint a day for the examination, he was told that it was unnecessary, and received full permission to establish as many schools as he pleased among the Christians. The seraskiar added, that he would himself call and see one or more of the schools, in the houses appropriated to them. Nor was this all the good, which grew out of this threatened evil; for now the Greek patriarch appointed this same agent of Mr. Goodell to be general superintendent and director of Greek Lancasterian schools.

Commodore Porter arrived in Constantinople soon after Mr. Goodell, and the Board are under great obligations to him for the kind and generous treatment which, from the first, he has shown to their missionary and his family. For several months after the fire, he gave them lodgings in his house, and has uniformly opened his doors for public worship on the Sabbath. He has also employed his official influence in promoting the quiet and security of American missionaries in other parts of the Turkish empire.

With regard to the general character of his own operations as a missionary in Constantinople, Mr. Goodell makes the following judicious and appropriate remarks:—

“It would be very easy indeed to provoke disputation, and make a great deal of noise here, but wisdom seems to dictate a more quiet way. Schools are much wanted for the rising generation, and the great mass of the people are in darkness and need enlightening, rather than to be drawn into controversy. And in an unostentitious, quiet way, much good may, with the divine blessing, be done; whereas, by a contrary course, there would be danger that all our operations, and also those of the Bible society, would be entirely obstructed. He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.”

Mr. Paspatis, one of the Greek young men educated by the Board at Amherst college, has gone to Constantinople to assist Mr. Goodell in the schools.

Mr. Dwight, who accompanied Mr. Smith on the exploring tour through Armenia, sailed from Malta, with his family, on the 15th of May for Constantinople. He is expected to make the Armenians the particular object of his studies and labors; while Mr. Goodell will probably pursue the track into which he has been

providentially guided, and make it his special endeavor to promote the religious and moral instruction of the Greeks.

---

The researches of Messrs. Smith and Dwight—the results of which are about being published in two volumes by Mr. Smith, now on a visit to this country—have laid open an extensive field eastward of Constantinople, to the inspection of the Committee and the Board. The political condition of the Georgian provinces of Russia render it doubtful, at present, whether a mission should be attempted by the Board in those countries, although thousands of Armenians have emigrated into those provinces, within a few years, from Turkey. The Committee have it under consideration, however, whether they can, in any manner, extend aid to the excellent missionaries of the Basle society, who so hospitably entertained our brethren at Shousha, and who are laboring with great zeal and discretion, but with very inadequate pecuniary means, to benefit the numerous Armenian population around them.

The points at which we can most conveniently and effectually come into contact with the Armenian people in the Turkish empire, appear to be the following.

1. *Constantinople.*
2. *Smyrna.*
3. *Trebizond*—on the southeastern shore of the Black sea.
4. *Tokat*—which has the reputation of being the largest and most commercial city in the interior of Asia Minor. It would be the proper site of a mission in second Armenia. On the west, are Marsovan and Amasia; on the northeast, Nicksar; on the southeast, Sivas, once the royal residence of Mithridates;—embracing, together with Tokat, a population of about 24,000 Armenians, and neither of them more than eighty miles distant from that city.

*Caesaria* is probably the best station from which to operate on other parts of Armenia Minor; and *Tarsus* is the most eligible position for Cilicia. Neither *Caesaria* nor *Tarsus*, were visited by Messrs. Smith and Dwight.

It is not improbable that *Diarkeker*, in Armenia Proper, will prove a most advantageous location. *Erzroom* would have been a most desirable place for a mission, had not the Armenian population nearly all emigrated into the Russian territory.

## PROPOSED MISSION TO THE NESTORIANS OF PERSIA.

Messrs. Smith and Dwight spent a week among the Nestorians of Oormia, one of the western districts of Persia; and to them the week appears to have been the most satisfactory and interesting of their whole tour. For an account of this people, the Board is referred to the volumes of researches now in the press. While the Nestorians as much need religious instruction as any of the oriental sects, there is strong reason to believe that a mission would encounter fewer obstacles among them, than in any other of the old churches of the East. Their views of open communion, and their liberality towards other sects, are without a parallel in that part of the world, and they entirely reject auricular confession.

The Committee look towards this promising field with a strong desire to establish a mission there as soon as the suitable men are found willing to encounter the necessary privations and exposures. Great prudence, devoted piety, and unquenchable zeal should be combined in the members of such a mission, and they should go forth, as indeed all missionaries should do, relying confidently for success on nothing except the promised presence and grace of Christ. Such a reliance will no where be vain.

## MISSION TO THE JEWS OF TURKEY.

William G. Schauffler, *Missionary*.

Mr. Schauffler, whose name has been already mentioned, was ordained in Boston as a missionary to the Jews, on the 14th of November last.

The circumstances and the mission of Mr. Schauffler being somewhat peculiar, the Committee consented to his taking Paris in his way to Turkey, and spending a few months in attending the lectures upon oriental languages and literature, for which that city is distinguished; though they believe such a course will rarely be expedient for missionaries of the Board destined to the eastern world. He was received with great cordiality by Professor Kiaffer, Baron De Sacy, and others, and for three months applied himself intensely to the Arabic, Turkish, and Persian languages. By this time his health began to fail, and the



cholera making great ravages in the city, he commenced his journey to the field of his missionary labors, going by way of Stuttgard, his native place, through Bavaria, Vienna, &c. The Committee have heard of his arrival at Stuttgard, and hope soon to hear of his being in Constantinople.

## MISSION TO GREECE.

ATHENS.—Jonas King, *Missionary*; and Mrs. King.

It is the united testimony of all recent travellers in the Levant, who have made the advancement of knowledge an object of particular attention, that the Greeks are in one respect a peculiar people. Neither the Armenians, nor any other nations or communities in that part of the world, evince such a desire for mental cultivation. It is a national characteristic, and, with respect to the degree and universality of it, a national peculiarity, comparing them with all their neighbors. With this excellence, they possess also the faults of the ancient Greeks—the faults of a quick perception, a perspicacious understanding, and a lively fancy, in union with a depraved nature. What they need to make them the most interesting and useful people in the Levant, is the sanctifying influence of the gospel. It is extremely doubtful whether an increase of knowledge among them, without this influence, will be of any real use. There is reason even to dread the consequences of it; for they will then be almost sure to fill the East with the baleful opinions and sentiments of Voltaire and his atheistical associates. And yet, nothing is more certain than that knowledge will increase rapidly among the Greeks, whenever their government becomes settled, whether holiness exists among them or not. The Greeks *will* seek after knowledge, and if that knowledge is not hallowed and made salutary by the gospel, it will be deeply imbued with the most pernicious infidelity, and this influence will meet and obstruct us wherever we go around the eastern shores of the Mediterranean. Nor can we console ourselves with the belief, that *infidelity* will ever demolish the bulwarks of superstition; for where infidelity reigns, liberty cannot exist, and all the power of superstition will be needed and carefully sustained, as a supporter of an iron-handed despotism.

If we hope to effect much good in the Mediterranean, we must not overlook the Greeks, and especially the Greeks of what is called liberated Greece.

Owing to causes beyond the control of the Committee, they have been unable to strengthen this mission the past year; but they have already had the satisfaction to state that this inability no longer exists. Mr. Riggs may be expected to enter that field early in the ensuing spring.

The last Report left Mr. King at Athens. He had opened a Lancasterian school for both sexes, and placed it under the tuition of Niketoplos, a teacher of more than ordinary qualifications. In June he removed his family to that city from the island of Tenos, where they had previously resided. This school he subsequently divided into two, one for males, the other for females; and about the same time established a third school in a neighboring village. He maintained also a constant personal religious intercourse with the adult population of Athens. In September circumstances made it necessary for him and his wife to visit Smyrna, which he did by way of Samos and the deserted site of Ephesus. At Carlovassi, in Samos, Mr. King thought a missionary might advantageously reside. They remained at Smyrna till February. While there Mr. King's labors were devoted principally to the Greeks. On the Sabbath, he was accustomed to address the scholars in Mr. Brewer's Greek school in the morning, to preach in Greek at the Dutch chapel before noon, and to preach in English or attend a meeting for religious conference in the afternoon.

Returning to Athens on the 25th of February, he found the city quiet, but the surrounding country infested with thieves. Attica was still held by the Turks. Greece was distracted by two distinct governments, one having its seat at Nauplia, on the gulf of Argos, the other at Megara, on the isthmus of Corinth. The former represented the government of the late President of Greece; the other professed to be founded upon more liberal principles. Quite recently the Committee have heard that the latter, embracing the well known names of Mavrocordato and Tricoupis, has triumphed, and that the Peloponnesus is in a state of comparative quiet.

It would be an error to suppose, that the political constitution of Greece must be settled, before that country can afford great opportunities for diffusing Christian knowledge among the people. It



is possible, indeed, to imagine a form of government, that would exceedingly favor the spread of the gospel; but to expect the establishment of such a government in the present state of religion among the people of Greece, is not warranted by past experience. We have great liberty now—as great as we can expect ever to have, with the exception, perhaps, of somewhat less personal security at the present moment. Since the Egyptians were driven from the Morea, the youth of Greece have not probably been much affected with the political vicissitudes of their country; and to them our attention is chiefly to be directed, and among them we may find thousands of readers and students of the best and most useful books our missionaries are able to make, and even of the New Testament itself. Here is a field, which may be cultivated without any serious obstruction while the Greek nation is in its forming process, and with no doubtful prospect of exerting a permanent and most salutary influence.

Mr. King has at present three Lancasterian schools at Athens: viz. Niketoplos's school, containing about 100 boys; a second, kept in a church which is occupied free of rent, containing about 60; and a girl's school with about the same number of pupils. He has, also, made arrangements for opening a hellenic school, as the higher schools are called where the ancient Greek is taught, and the demogerontes of the city have freely given him the use of the old hellenic school-house for this school, one apartment of which they had fitted up with benches and desks for 50 or 60 scholars. The Board has no longer any immediate connection with the schools at Syra.

On the Sabbath Mr. King has a regular Greek service in his principal school, between the hours of 9 and 11 in the morning; and at 11, and again at 3, he has public worship in Greek at his own house. The boys in the school sing a hymn and chaunt a doxology taken from the church service of the Greeks. The number of adults who attend these services is small, but no opposition is made to his proceedings.

Mr. King has, for a number of years, been much interested in the establishment of a college at Athens, and his prospectus of such an institution, drawn up as long ago as the year 1828, has been brought before our community by a number of the friends of Greece in the city of New York. It being obviously proper that the operations of the Board in Greece, so far as education is con-



cerned, should be confined to the elementary and religious departments, the Committee have not taken any formal cognizance of this proposal from Mr. King. They see no reason to doubt, however, that youth will be found in Greece, whom it will be desirable to prepare for usefulness among their countrymen by a thorough course of education *at some institution within the limits of their own country*. Nor will Athens long be without its college, when once it shall have passed out of Turkish hands. And how important, when the ancient fountains of literature are again opened in that renowned city, that the influence of the gospel should be cast into them, and hallow all their streams.

### MISSION AT MALTA.

Daniel Temple, *Missionary*; Homan Hallock, *Printer*; and their wives. Eli Smith, *Missionary*, is now on a visit to the United States.

It only remains for the Committee, before leaving this part of the world, briefly to describe the operations of the press for the Mediterranean mission, which is situated on the island of Malta.

Under date of Oct. 16, 1831, Mr. Temple states that during the year preceding that time, the press had been employed wholly in the modern Greek, and chiefly in the production of school-books. The books printed were as follows.

	<i>Pages.</i>	<i>Size.</i>	<i>Copies.</i>
The Greek Reader, -	156	12 mo. -	8,000
Life of Daniel, - -	36	- " -	6,000
Life of Abraham, - -	36	- " -	6,000
Life of Moses, - -	36	- " -	6,000
Life of Joseph, 2d ed. -	60	- " -	6,000
Life of Samuel, - - -	24	- " -	6,000
Life of Esther, - - -	20	- " -	6,000
Historical Selections from O. T.	84	- " -	6,000
The Little Philosopher, -	72	- " -	6,000
History of Greece, by Worcester,	60	- " -	4,000
History of Rome, do.	92	- " -	4,000
Abridgment of the Gospel, by Niketoplos, 2d ed. -	48	- " -	4,000
Priest and Catechumen, a dialogue,	12	- " -	2,000
Child's Assistant, 2d ed. -	60	- " -	8,000

Making 4,760,000 pages in all; so that the whole amount of printing at that establishment from the beginning, is not far from 15,000,000 of pages. Besides the above, there were in the press

2,000 copies of an abridgment of the Old Testament, by Niketoplos, the teacher of one of Mr. King's schools at Athens. The work was expected to contain about 140 pages.

The demand for the books is such, that they seldom accumulate on the shelves. Mr. Goodell and Mr. King find a use for many. Mr. Hildner, Church missionary and successor to Doct. Korch at Syra, sent for 2,000. And Mr. Leeves of Corfu, about the same time, requested Mr. Temple to forward to him upwards of 14,000 Greek books, a wide door having been opened for their distribution by the removal of quarantine between the Ionian Islands and the adjacent continent. The Alphabetarion, of which so many thousand copies have been printed and circulated, is declared by Mr. King to be the best school-book that has been published in Greek; and, so far as his acquaintance extended, it met with universal approbation.

The importance of the Malta press as now employed, can scarcely be realized even by reflecting minds, without the aid of personal observation in the countries for whose benefit it is designed; so entire is the destitution of good elementary school-books, and so rare the habit of reading with anything like reflection. Without an unwonted interposition of the Spirit of God, and one which we are not authorized to expect, the field cannot be won, or if won cannot be retained, unless the schools, throughout that part of the world, are better furnished with the means of instruction. Books—teachers—the methods of teaching—the things taught—the whole system of education, are as they should not be. Hence the attention which has been given to the preparing of school-books, as a preliminary step in our endeavors to republish the glorious gospel of the blessed God in the countries where it was first promulgated by the apostles. *The press is given to us instead of TONGUES*, and our plans of operation must be suited to the nature of our instruments.

The Committee have it in contemplation to divide the establishment at Malta, as soon as circumstances will permit, and remove part of it to Syria, and part of it nearer to the metropolis of the Turkish empire, if not to the metropolis itself. Perhaps it may be practicable to do this on the return of Mr. Smith; in which case he will take charge of the Arabic and Syriac department, and Mr. Temple and Mr. Hallock will be connected with the other. Hitherto Malta has been the best location.



## XV. Western Africa.

The Board, as long ago as its sixteenth annual meeting, in the year 1825, adopted a resolution recommending to the Prudential Committee the establishment of a mission in Africa, as soon as they should find one practicable and be able to make the requisite preparations. The Committee have not been unmindful of this recommendation, and at different times have instituted inquiries in reference both to the northern and western coasts of this benighted continent; and in one instance they went so far as to appoint a colored minister of the Presbyterian church a missionary to the natives within the colony of Liberia. Some circumstances, however, induced the Committee to relinquish the design of sending him.

Early in the present year, the Committee were constrained, by their views of the imperative claims of Africa, to resume the subject, and see if it were not possible to effect the establishment of a mission in some one or more of its western districts. And, with the blessing of God, they have stronger hopes than ever of doing this, through the agency of missionaries born and educated in the low countries of our southern states. The Committee have commenced a correspondence, which promises to secure the requisite number for the commencement of a mission.

The recent discoveries made by the Landers, seem likely to open a steam-navigation into the interior and more salubrious parts of western Africa, and may perhaps soon furnish us with a convenient site for erecting a missionary seminary. But should that not be the case, we may avail ourselves of the facilities afforded by the colony at Liberia, for obtaining access to the numerous tribes in its neighborhood.

## V. Sandwich Islands.

HAWAII.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives, at *Kailua*; Samuel Ruggles, *Missionary*, and wife, and Miss Mary Ward, at *Kaawaloa*; Jonathan S. Green and Shelden Dibble, *Missionaries*, and their wives, at *Waiukea*; Dwight Baldwin, *Missionary and Physician*, and wife, at *Waimea*.

MAUI.—William Richards, Lorrin Andrews, and Reuben Tiuker, *Missionaries*, and their wives, and Miss Maria C. Ogden, at *Lahaina*.

OAHU.—Hiram Bingham, Joseph Goodrich, and Ephraim W. Clark, *Missionaries*; Gerret P. Judd, *Physician*; Levi Chamberlain, *Superintendent of Secular Concerns*



and *Inspector of Schools*; Andrew Johnstone, *Associate Superintendent of Secular Concerns*; Stephen Shepard, *Printer*, and their wives, at *Honolulu*.

KAUAI.—Samuel Whitney and Peter J. Gulick, *Missionaries*, and their wives, at *Wuimea*.

The present Report brings the history of this mission from Nov. 22, 1830, down to the close of the year 1831. During this time the labors of the mission have been prosecuted with the usual vigor, and the general health of the missionaries, with one or two exceptions, has been wonderfully sustained. That of Mr. Shepard, the printer, had so far declined that it was found necessary to release him entirely from the care of the press, and Mr. Goodrich had taken the temporary superintendence. The reinforcement, which sailed in the *New-England* on the 28th of December, 1830, reached the islands on the 7th of June, after a very pleasant passage, and was joyfully received by the missionaries and natives. Their present locations, with those of the other missionaries, are stated above.

The history of the operations and progress of this mission, is the history of the rise of the Sandwich islanders on the scale of civilization; and the history of the intellectual, religious, and social improvement of the islanders, is the history of the success of this mission in its evangelical labors. The two are the same and inseparable, and will be so represented by every well-informed and impartial historian of the islands. In the account which is about to be given, the Committee will, therefore, equally attain their object, whether they speak of the missionaries and their labors and successes, or of the natives and their improvements.

I. STATE OF EDUCATION IN THE ISLANDS.—The population of the islands may be reckoned at 185,000 souls. The number of schools and scholars on the several islands, is estimated as follows:

	<i>Schools.</i>				<i>Scholars.</i>	
Hawaii,	-	-	338	-	-	20,396
Maui,	-	-	274	-	-	11,170
Molokai,	-	-	31	-	-	1,426
Lanai,	-	-	9	-	-	522
Kahoolawe,	-	-	1	-	-	32
Oahu,	-	-	250	-	-	10,336
Kauai,	-	-	200	-	-	9,000
Total,	-	-	1,103			52,882

Or they may be exhibited in connection with the several stations:

				<i>Schools.</i>			<i>Scholars.</i>
Kailua,	-	-	-	50	-	-	3,814
Kaawaloa,	-	-	-	60	-	-	4,400
Waiakea, or Hilo,	-	-	-	83	-	-	7,587
Waimea, on Hawaii,	-	-	-	145	-	-	4,595
Lahaina,	-	-	-	315	-	-	13,150
Honolulu,	-	-	-	250	-	-	10,336
Waimea, on Kauai,	-	-	-	200	-	-	9,000
Total,	-	-	-	1,103			52,882

The proportion of males and females, and of adults and children, is not known to the Committee. Out of 3,814 pupils in one of the southern districts of Hawaii 1,520 were men and boys, 1,728 were women and girls, and 566 were under ten years of age: 1,100 were readers. Similar proportions are presumed to exist in other places; though the number of readers is less in some, and probably the number of children also. The restive minds of the children impatient of restraint, and their ungoverned habits at home, make it difficult to subject them to the discipline of schools. Many were induced to enter by the novelty of a book prepared on purpose for them and given to all who desired to learn; but not a few returned to their old habits of idleness, when the novelty was gone and their books had become soiled and torn.

The evil is greatly increased by the incompetency of the teachers. They fail to interest, because their stock of knowledge is exhausted, and the children, as well as the adults, are quick to perceive their deficiency. The immorality of many of the teachers has also given much trouble to the missionaries. The progress of instruction upon the existing system has nearly attained its maximum, and is becoming stationary for want of suitable persons to carry it beyond the mere rudiments. It has indeed accomplished all the good and more than all, that was expected from it. Thousands have been taught to read the word of God, and some in every place have been taught to write; but the system needs a radical reform, which must begin with the teachers.

Something has been done at the several stations towards the instruction of the teachers; but, with the numerous pastoral labors of the missionaries, the evil cannot be thus removed. The missionaries, therefore, at their general meeting in June 1831, resolved to commence a High School at Lahaina, under the tuition of Mr.

Andrews, and the superintendence of five directors, of whom the principal is one. The plan of the school embraces a wider range, however, than the mere preparation of native school teachers. Pious and promising natives are to be prepared to become assistant teachers of religion, and fellow laborers with the missionaries in publishing the gospel of Jesus. It is also the design of the institution to disseminate sound knowledge through the islands; embracing literature and the sciences, and whatever will tend eventually to elevate the natives from their present ignorance, and render them a thinking, enlightened, and virtuous people. The number of scholars for the first year, was limited to 50, exclusive of the young king and five of his favorite men—to be sent from the four principal islands in proportion to the number of their inhabitants. After the first year, every scholar before entering the school must be able to read fluently and intelligibly in his own language, to write a neat and eligible hand, and to bear examination in the first principles of arithmetic and geography. The plan of study, and the length of time it shall occupy, are yet to be determined, but it was decided to introduce as far as possible the system of manual labor.

The Committee will send out a quantity of books to serve as the foundation of a library, in connection with this infant but highly interesting seminary, together with some of the more simple philosophical and other apparatus. The number of books in the native language is gradually increasing.

Of the Holy Scriptures there had been translated and printed in June 1831—

From the *New Testament*, the four Gospels, the Acts, Romans, 1st and 2d Corinthians, Galatians, and Ephesians; and from the *Old Testament*, Genesis, Exodus, Leviticus, Joshua, and the first 23 Psalms.

Of other books there had been prepared and published in the native language—

First Elementary Book,	4 editions ;
Second do.	2 editions;
Third do.	3 editions;
Spelling book;	
First Book for Children;	
Arithmetic;	
Decalogue;	
Catechism, 4 editions;	
Thoughts of the Chiefs;	



Book of Hymns, of 60 pages, 5 editions;  
History of Joseph, or the last 13 chapters of Genesis, 2 editions;  
Rev. Jonas King's Letter to his Friends in Palestine, Syria, &c.;  
Christ's Sermon on the Mount;  
A Scripture History; and several smaller works.

The several books of Scripture were stitched separately; and the whole number of copies printed of all the works above mentioned, is about 556,000, containing 21,031,380 pages. Of these, 169,000 copies and 7,398,580 pages were printed during the period embraced in this Report. Reckoning all the works printed in a continuous series, the number of pages in the series would be about 1,280.

At the same time, there were the following works in readiness for the press:

The remainder of the New Testament;  
Selections from Numbers and Deuteronomy;  
Tract on Arithmetic (nearly prepared;) and  
Tract on Geography.

Arrangements were made for procuring the following works:

Translations of Numbers, Deuteronomy, Judges, Ruth, the remainder of the Psalms, and 1st and 2d Samuel;  
Grammar of the Hawaiian language;  
A Hawaiian Vocabulary;  
A volume of Practical and Doctrinal Sermons;  
A Tract on Civil History;  
A work on Book-keeping;  
A Sunday School Tract; and  
A Tract on Marriage.  
Also, for a revision of the Gospels, preparatory to a new edition of the entire New Testament.

The reinforcement which sailed last autumn took out another press, and the necessary office furniture for a second printing establishment, to be placed somewhere on the island of Hawaii.

A grant from the American Bible Society of \$5,000, for printing an edition of 20,000 copies of the New Testament, and from the American Tract Society of \$500, for printing religious tracts in the Hawaiian language, will, with the other necessary printing, make it necessary to keep both of these presses very diligently employed.

The avails of native books, for three years, in labor, building materials, native houses, fuel, &c. and in cash, are contrasted, in

the following table, with the whole expenses of the printing establishment.

Expenses for year ending April 30, 1829,	\$1,441 30	Avails of books,	\$ 974 60
Expenses for year ending April 30, 1830,	6,430 70	Avails,	2,984 09
Expenses for year ending April 30, 1831,	1,231 07	Avails,	3,569 04
	<hr/>		<hr/>
	\$9,103 07	Total,	\$7,527 73
Value of paper on hand,	1,961 56	Expenses,	7,141 51
	<hr/>		<hr/>
Expenses for three years,	\$7,141 51	Excess of avails,	\$ 386 22

So that the press has more than supported itself during the last three years. The net amount of expenditure on account of the printing department, since the establishment of the mission, (including buildings, but not the paper on hand,) up to May 1, 1831, was \$2,950 68.

II. RELIGIOUS IMPROVEMENT.—With regard to the *preaching* of the missionaries, suffice it to say, that in this species of ministerial labor they appear not to be less abundant than the more zealous class of their brethren at home. Nor does the disposition of the natives to assemble for the purpose of hearing, appear to have diminished. The precise amount of ministerial labor at the several stations of course varies with the health and strength of the missionaries. The following are the labors of the Sabbath at one of the stations. After the morning service, which closes at half past ten, there is a Sabbath school of nearly an hour. A short intermission succeeds, which is followed by a school embracing a large number of both sexes, and superintended by the missionaries. At one o'clock the second service commences, and at four is the meeting of a Bible class, which is made a kind of popular lecture. The monthly concert is observed at all the stations, and at all there is a lecture on Wednesday; and there are meetings, according to circumstances, for inquirers, for candidates for admission to the church, for instructing school-masters, for catechetical instruction, and for teaching sacred music.

The natives are gradually multiplying the number and conveniences of their churches. The spacious churches erected by the chiefs and people at Lahaina, Honolulu, Waiakea, and Kailua, were mentioned in the last Report. Mr. Ruggles having built him a house about two miles back of the town of Kaawaloa, on a more elevated and healthful situation, the chiefs and people deserted the shore, took up their abode near him, made a good carriage road

from thence to the bay, and erected a commodious house for the worship of God. A church has also been erected at Waimea, on the same island. And at Wailuku, a promising outpost on the island of Maui, the head man had collected and hewn the stones, burnt the lime, and procured the timber, for a church like the one at Lahaina. It was probably constructed in the early part of the present year. The people frequently inquired with weeping eyes, who was to preach in it?

The congregation at Wailuku on the Sabbath usually exceeds 3,000. At Lahaina the number is about the same. In other places in the neighborhood of Lahaina, where the missionaries occasionally preach, the number varies from 1,500 to 2,500. At Waiakea, on Hawaii, the gospel is generally preached on the Sabbath to more than 4,000 souls; and wherever the missionaries go they find respectable congregations.

At Hilo the missionaries were under no necessity, a year ago, of leaving their homes to seek the wandering and perishing heathen in the highways and hedges, as their brethren are in many other benighted lands: the people frequented their houses in crowds professedly to inquire the way to heaven. At Kailua, the number of inquirers who called upon the missionaries weekly for religious instruction about the same time, was from two to three hundred. At the other stations good attention is given by the people to inquiry and prayer meetings, and the other means of religious improvement. The accessions to the native churches during the year, did not fall much short of 400 souls, making the whole number of native communicants, as near as the Committee can estimate it, about 550. The experience of the missionaries leads them to exercise great caution in admitting the natives into the church. At Kailua it is a rule of the church, that candidates for membership shall be kept at least two years under instruction before they are admitted to the sacraments. Whether the same rule is observed at other stations, the Committee are not informed; but they are assured that there is perfect unanimity of sentiment throughout the mission, as to the expediency of requiring a much longer season of probation, than is common in the churches of this country and Great Britain.

It is an interesting fact in the sovereign dispensation of divine grace, that three of the formerly riotous crew of the English ship *Daniel* are now hopefully pious. One who resides on shore at



Lahaina, has been propounded for admission to the church in the very place where that crew once made their shameful attack upon the mission.

A highly gratifying scene was presented, during the general meeting of the mission at Honolulu in June 1831. Christian brethren met at the table of their common Lord from England, Scotland, the United States of America, the Society Islands, and from six of the young native churches of the Sandwich Islands.

III. IMPROVEMENT IN THE SOCIAL CONDITION OF THE PEOPLE.—The Christian form of marriage is gradually prevailing in all the islands. Six years ago it was not known in any of them. Nor was there any other form, that could not be sundered at any moment by the will of the parties. The breaking of the marriage contract, such as it was, was a thing of the most common occurrence, and led to great crimes, great misery, and the grossest moral pollution. During the year preceding the 28th June 1831, Christian marriages were solemnized as follows:

On Hawaii, at Kailua and Hilo, by the missionaries,	-	-	441
“ at Kaawaloa and Waimea, by pious chiefs,	-	-	unknown
On Maui, by missionaries,	-	-	600
On Oahu,	-	-	437
On Kauai,	-	-	200

At the five stations where the numbers are mentioned, the total is 1,678. The whole number probably falls not much short of 2,000. Nor is this a vain ceremony. The contract cannot be disannulled at the will of the parties, and is and must be productive of the most substantial improvements in the social condition of the people.

The great mass of the natives are yet necessarily ignorant of the arts of domestic life in use among civilized nations. With them life is still a round of indolence, with barely labor enough to keep them from starvation. Their houses are small and filthy, having but one apartment for all the members of the family, and but one low door for entrance, and often afford but an imperfect shelter from the rains. Their furniture consists of a few mats for beds spread upon the ground, a few calabashes for food and water, and a rude tray in which they pound their food with a stone. Their clothing consists of a cloth about the loins, and another thrown carelessly over their shoulders; or perhaps they more frequently have even less than this; it being true of them, as it is of all other

inhabitants of tropical regions living in a state of untutored nature, that they look upon clothing rather as an *ornament*, than a *covering*—to be worn only on special occasions for display.

The missionaries have aimed to set an example of industry, and to excite a desire of improvement in the people around them. And, though formidable difficulties oppose, they do not despair of a general revolution in the social condition of the islanders. Many of the natives have learned the use of tools by seeing foreigners use them; and their own ingenuity has enabled them to make many useful articles when the pattern was before them. In this manner they have, to some extent, made doors, chairs, chests, tables, bedsteads, and cupboards. The braiding and sewing of hats and bonnets from the cocoanut and palm-leaf, and the cutting and making of garments, have been taught to a greater number of persons by the females of the mission, and have come into extensive use. The native females employed in the mission families have been taught to perform all the branches of domestic labor, according to the usages of civilized life. And those who were instructed in this manner, have taught others; so that in many families there is now an air of neatness and comfort, to which they were once entire strangers. Whatever they see about the persons, or in the families of the missionaries, which it is in their power to make, they endeavor to imitate, and persevere till they have accomplished their purpose to their own satisfaction. Many have built themselves comfortable houses, having separate lodging rooms. But, though cotton grows spontaneously on the islands, and may be cultivated to almost any extent, the natives have yet to learn the process of manufacturing cloth.

The habitations and persons of the chiefs form an exception to many of the foregoing remarks. And it is a wonderful fact, that all the principal chiefs, the young king excepted, are members of the church, and give satisfactory evidence of piety. The decalogue forms a part of the laws of the land; murder, theft, and adultery are prohibited by special statutes; and on Oahu, grog-shops, gaming-houses, and riding on the Sabbath for amusement, have been forbidden by the governor of the island. The prohibition was enforced by an armed police, and several horses of foreigners were seized in the act of violating the law.

About the same time the chiefs, being assembled at Honolulu from the different islands, with others favorably disposed, formed a national temperance society, to which about a thousand subscribers



were immediately obtained; and it was proposed to circulate copies of the resolutions adopted by the society throughout the islands, and to get as many signers as possible. The resolutions were in substance; That they would not drink ardent spirits for pleasure; nor deal in them for gain; nor engage in distilling them; nor offer them to any one as an act of civility; nor give them to workmen on account of their labor. It is amusing, and worthy of being remembered, that Kuakini, the governor of Oahu, being afterwards applied to for a licence to sell ardent spirits to *foreigners only*, not to natives, made this answer; "To *horses, cattle, and hogs* you may sell rum, but to *real men* you must not on these shores."

The question naturally arises, *Are the Sandwich islanders a Christian nation?*

Obviously they are not a nation of idolaters. The Christian religion is nominally the religion of the nation. The principal rulers, with a single exception, are members of the Christian church; and all the most distinguished and influential individuals of the nation, are professedly on the side of truth and virtue. Spacious houses for the worship of the true God have been erected by the chiefs and people in the principal towns of the islands, and orderly congregations regularly assemble in them to listen to the gospel. The Sabbath is professedly hallowed; marriages are solemnized in a Christian nanner; the cause of temperance is promoted as in our own country; the Holy Scriptures are anxiously desired, and are received by the people as of divine authority. If the Sandwich islanders may not be called a Christian people, by what rule shall we determine what nations are entitled to that appellation? They *are* a Christian people. Christianity has *preceded* civilization, and is leading the way to it. Twelve years ago, that people were enveloped in thick pagan gloom; but the Sun of Righteousness has risen; and though mists still hover over the land, and clouds obscure the heavens, the night has fled, and the morning has come—the morning, it is believed, of a bright and happy day.

And yet, it is possible that there may be a relapse to idolatry, on the part of thousands of the untaught multitude. A great work remains to be done, before the field is actually secured. The gospel must be preached more generally among the people. The schools must be rendered more effectual, especially upon the rising



generation. The Scriptures must be placed more within the reach of all ages and classes. And, to crown all, there will need to be more extensive revivals of religion throughout the islands; and for these the Board and all the friends of Zion should not cease fervently to pray.

In view of the importance of making the best possible use of the present disposition of the islanders, the Committee sent out the reinforcement of eight preachers of the gospel and a physician, with their wives and a printer, mentioned in the former part of this Report; and are now on the point of sending, with divine permission, two other married missionaries and a printer.

Intelligence has been received that the Averick was spoken, near the end of March, in the neighborhood of the island of Juan Fernandez, and that the mission family was in good health. By this time the members of that reinforcement are probably at their several posts of labor in the islands.

---

Repeated mention has been made in former Reports of the Jesuit mission on the Sandwich Islands. The Committee have recently learned that the chiefs have removed the two Jesuits, in a vessel belonging to themselves, to the adjacent coast of California. They were sent away on the 24th of December, and by the lawful authorities of the islands. The following is a translation of the commission given to the master of the vessel.

“I, Kauikeaouli, king of the Sandwich Islands, and Kaahumanu, and Kalua [one of the names of Kuakini] governor of Oahu, do hereby commission William Sumner, commander of the brig Waverly, now lying in Oahu, to receive on board two French gentlemen and their goods, or whatever they may have to bring on board, and to proceed to California, and land them safe on shore, with everything belonging to them, where they may subsist, and then to return back to the Sandwich Islands.

(Signed)

KAUIKEOULI,  
KAAHUMANU,  
KUAKINI.”

*Oahu, Nov. 5, 1831.*

The two mechanics of the mission were allowed to remain.

The removal of these Jesuits in the manner in which it was performed, was the violation of none of their natural or acquired rights. No permission was ever given them to remain on the

islands: it was expressly refused and they were repeatedly requested, and even ordered, to go away. The advice and authority of the government being equally disregarded, that government exercised the right, claimed by all civilized nations, of determining whether foreigners at all events shall remain within its limits; and in a manner the most considerate and humane, sent them to another country professing the same religion with themselves.

Thus much it seems proper for the Committee to say, although none of our missionaries (so far as is known to the Committee) advised the government to this measure, or are at all responsible for it. They have, indeed, taken great pains to instruct the chiefs of the islands in the true nature of the gospel, and to awaken in their bosoms an abhorrence of all manner of idol-worship as utterly at variance with the letter and spirit of that gospel. If, by the blessing of God, they have succeeded in this, and if their success has been the means of opposing the barrier of civil power to the hostile influence of the Romish church, the fact is only one among the many to be considered in determining the actual amount of beneficial influence which the gospel has exerted upon the islands.

In estimating the merits of the case just described, the members of the Board should endeavor to place themselves in the circumstances of the chiefs. And here the Committee will quote a very apposite passage from a communication lately received from some of our brethren at the islands.

“Christian chiefs at the Sandwich Islands,” say they, “have an argument against Romanism, which is to them conclusive on supposition that their former system of worship was wrong. Their religion, formerly, consisted much in the worship of bones, and other relics of their predecessors and of various living creatures, of numerous *tabus* [inhibitions] in respect to flesh and other kinds of food, and rehearsing prayers and making gestures before the images of the various objects of their adoration—not that they supposed the image itself to be the real god in all cases, but either the place of residence of the spirit, or the mere representation of the god in whom they trusted. Now if all this was without exception *wrong*, how can the same thing, or what appears to them the same thing in Romanism, be *right*? And if it was right for them to *prohibit the idolatry* of their former worship, it is in their view right to prohibit idolatry, or the worship of pictures, or ima-

ges, or the relics of men, in whatever shape it is attempted to be revived; unless it can be shown that the infinite God has commanded it. This, so far as we know, the Jesuits have never attempted to prove from the Holy Scriptures."

The facts, concisely stated, appear to be these. The Jesuits were four years in Oahu, so that the intelligent chiefs had an opportunity to gain some correct notions of their religious opinions and rites. The chiefs also became satisfied—by conference with their protestant teachers, by reading Mr. King's simple and excellent letter to his Maronite Roman Catholic friends in Syria, and by examining the portions of the word of God which had been translated into their language—that their opinions and rites were in general contrary to the Scriptures; and they regarded the introduction of them among the people as little better than a revival of the baleful superstitions, from which they had so recently been disenthralled.

Whatever, then, may be our views as to the abstract nature of this act of the Sandwich Islands government, let us honor the motive, and hope and pray that the beneficial results of it may equal their highest expectations.

The noble-spirited chiefs of these islands, whose names will be perpetuated with those of their teachers, as the founders, under God, of their Christian institutions, are gradually disappearing from the stage of action. Keopuolani, Taumuarii, and Karaimoku have been dead some years; and now we have to record the decease of Naihe, one of the highest class of chiefs, the husband of the admirable Kapiolani, and an active and faithful servant of the Lord Jesus. At the close of the year, the aged governor of Kauai, Kaikioawa, was also sick. Any diminution in the number of these chiefs naturally awakens some apprehension in respect to the future; but we do well to remember, that hitherto the wrath of man on those islands has been made to praise God, and that events which were apparently the most untoward, have usually been overruled for the greatest good.



## VI. North-American Indians.

### CHEROKEES.

**BRAINERD.** J. C. Elsworth, *Teacher and Superintendent*; John Vail, *Farmer*; Ainsworth E. Blount, *Farmer and Mechanic*; Henry Parker, *Miller*; with their wives. Miss Delight Sargeant, *Teacher*.

**CREEK PATH.** William Potter, *Missionary*; Mrs. Potter. Miss Erminia Nash, *Teacher*.

**WILLSTOWN.** William Chamberlin, *Missionary*; Mrs. Chamberlin. Sylvester Ellis, *Farmer*; Mrs. Ellis. Mrs. Hoyt. John Huss, *Native Preacher*.

**Haweis.** Elizur Butler, *Physician and Catechist*; Mrs. Butler. Miss Nancy Thompson, Miss Catharine Fuller, *Assistants and Teachers*.

**CANDY'S CREEK.** Daniel S. Butrick, *Missionary*; William Holland, *Teacher*; with their wives.

**NEW ECHOTA.** Samuel Austin Worcester, *Missionary*; Mrs. Worcester. Miss Sophia Sawyer, *Teacher*.

**AMOHEE.** Isaac Proctor, *Teacher and Catechist*; Mrs. Proctor.

It was stated in the Report of last year, that the missionaries had been driven from Carmel, Hightower, Haweis, and New Echota, by the Georgia guard. The missionaries at the two former places, after having been once arrested, and discharged by order of the court in Gwinnett county, Georgia, thought it expedient, when they were threatened with a second arrest, to remove their families out of that portion of the Cherokee country over which Georgia claimed jurisdiction. On this point the Committee, when consulted, left them to act according to their own conviction of duty, as citizens of the United States and missionaries of the Lord Jesus Christ.

Mr. Butrick and his wife removed to Candy's Creek, where they have resided during the year. Mr. and Mrs. Proctor removed to a Cherokee settlement called Amohee, ten miles south of the Tennessee river, and not many miles from Candy's Creek. Mr. and Mrs. Thompson removed to Brainerd, where they remained till within a few months, when, on account of the impaired health of Mrs. T., they were compelled to proceed to a colder climate. It is doubtful whether they will resume their missionary labors. Miss Fuller continued the school at Hightower some weeks after Mr. Thompson left, and then proceeded to New Echota, and subsequently to Haweis, to take charge of the school at that station. No mission families have resided at Carmel or Hightower during the past year.

Messrs. Worcester and Butler were arrested and brought to trial before the superior court of the state of Georgia, sitting in Gwinnett county, on the fifteenth of September. The jury in their verdict declared them guilty of residing in that part of the Cherokee country claimed by Georgia, contrary to the laws of that state; and on the following day, they were sentenced by Judge Clayton to four years imprisonment and hard labor, in the penitentiary of that state. Nine other persons were tried and sentenced to the same punishment by this court; one of whom was a preacher of the gospel of the Methodist denomination, and four others were professors of religion. On their arrival at the gates of the penitentiary, pardon was offered to the whole, on condition that they would promise not again to reside in the Cherokee country. With this offer all complied, except Messrs. Worcester and Butler, who were accordingly thrust into the prison, where they have remained to the present time. Mrs. Worcester and Mrs. Butler with their families, still remain at New Echota, and retain possession of the mission premises.

All the operations of this mission have been greatly deranged and impeded by the embarrassed state of the political affairs of the Cherokees.

CHURCHES.—No particular account has been received respecting the churches at Brainerd or Creekpath, or of the religious state of the people in the vicinity of those stations.

The churches at Carmel and Hightower have had no regular religious instruction; though they have been often visited, and religious meetings have been held among them occasionally on the Sabbath and at other times, by Mr. Butrick and Mr. Thompson. The people at the former place have been accustomed to assemble stately for public worship on the Sabbath. The Lord's Supper has been administered to them repeatedly during the year, and the congregations on such occasions have been large and solemn. The church members generally appear well. The people in the vicinity of both these stations have been exposed to severe trials from the visits of the Georgia guard, and other white persons, who have introduced drinking, dissoluteness, and much disorder.

The meetings at Willstown have not been large during the year. Three persons have joined the church. One has died, and one been dismissed from the church. The whole number of church members is now thirty seven; of whom twenty-six are Cherokees,



eight whites, and three blacks. Large quantities of intoxicating liquors have been sold by white men in this neighborhood, which has exerted a most pernicious influence. There has, however, at times, been considerable seriousness among the people. But generally, since the extension of the laws of Alabama over them in the early part of the year, they have thought of little else but their troubles. John Huss, the native preacher who resides near this station, continues to grow in usefulness and in the esteem of the people.

Four or five persons have been admitted to the church at Haweis during the year, and four have died, affording convincing evidence that they were united to Christ. The church now consists of forty-five members, thirty-nine of whom are Cherokees, and six are whites. Though there has been no stated missionary laborer here, yet meetings have been maintained by native members of the church, and have been unusually interesting. Some of the members who live at too great a distance to attend meetings at the station on the Sabbath, assemble the people and conduct meetings at their own houses. Mr. Chamberlin has visited this station as heretofore, administered the Lord's Supper, and exercised as much pastoral care over the church as his circumstances would permit. A number of persons have been hopefully born again. The old meeting house at this station, and the new one built by the Cherokees about a year ago, were both consumed by fire in March last.

Two or three meetings of a very interesting character have been held at Candy's Creek, and were very fully attended. A number, it is believed, have been savingly renewed. Five have been added to the church, and two have been dismissed to join other churches; leaving nineteen now connected with the church at the station, only one of whom is a white person.

No church has been organized at Amohee. Meetings are held by Mr. Proctor on the Sabbath, and attended by a considerable number of Cherokees.

The whole number of persons connected with the churches under the care of this mission, exclusive of the mission families, is supposed to be about two hundred and thirty.

Messrs. Butrick, Chamberlin, and Thompson have spent much time in itinerating and holding meetings among the people in various parts of the nation, in which they have been assisted by Mr. Huss.



SCHOOLS.—The school at Brainerd, after having been suspended nearly two years on account of the burning of the mission premises, was opened again in January last, with twenty scholars; and soon increased to thirty, the number to which it is limited for the present.

The school at Creekpath has been attended by about thirty scholars, half of whom were boys. Nearly all these have been boarded in the mission family. Eighteen or nineteen scholars have boarded in the mission family at Willstown, and a few more have attended the school from the neighborhood. This school has not, however, been prosperous, for want of a teacher whose whole time could be devoted to it.

At Haweis the school has succeeded very well. The number of boarding scholars is sixteen, and four or five more attend from the vicinity.

At Candy's Creek the school has been larger, and the scholars more regular in their attendance, than heretofore. The whole number has been about thirty; seventeen of whom read in the Testament, and thirteen in any book. Their proficiency in other branches has been good.

Twenty children attended the school at New-Echota, during the last winter, and thirty during the summer, all of whom boarded at home, and made good proficiency in their studies. Their regular and punctual attendance was remarkable, a number having attended seventy or eighty days without being absent more than once or twice. The parents manifested much interest in the school, often visited it, and promptly furnished wood for it during the cold season.

Mr. Proctor's school at Amohee, was opened a year ago last September, the Indians having erected a building for a school-house, and another for his family, almost entirely at their own expense. They also furnished his family with many articles of provision, provided school-books for their children, and in many ways evinced deep interest in the school, and much gratitude to the teacher. The whole number of scholars in December last was forty-four; the average attendance about thirty. Six were whites, and twenty-seven spoke no English. They are generally punctual and studious.

No school has been taught at Carmel or Hightower since the mission families were compelled to leave those stations.

The desire of knowledge, and of having their children educated is obviously increasing among the Cherokees, notwithstanding their anxiety about their national affairs. The ability to read in the Cherokee language is becoming more and more extensive, as is also the demand for books. A third edition of the Cherokee Hymn Book has recently been called for and printed. All the copies of the first edition of the Gospel of Matthew have long since been distributed, and a second edition of three thousand will be put to press as soon as practicable. One of the missionaries remarks, "It is very pleasant to see persons of fifty years of age, or more, who are unable to speak the English language, put on their spectacles, and sit down to read their Cherokee Testament." The Cherokee Phoenix contributes much to cherish among the people a love for reading, and to diffuse useful knowledge.

During last fall severe sickness prevailed at Brainerd, which proved fatal to two of the children of Mr. John Vail, farmer at the station. Mary Ann Vail died on the 16th of September, at the age of seventeen. She united with the church in June, 1828, and has been a very amiable and useful helper in the mission. Noah Vail died October 23, at the age of twenty-two. The mission family were again visited with sickness last spring, from which scarcely an individual escaped, though it proved fatal to none.

Messrs. Worcester and Butler on their trial before the superior court of Georgia, had the aid of good legal counsel, who urged in their defence, and as a bar to the indictment, that the Cherokee country was not within the jurisdiction of Georgia, and that their arrest and trial under the laws of that state were contrary to the constitution, treaties, and laws of the United States. Upon being condemned, they determined to appeal to the supreme court of the United States. Measures were accordingly taken to bring their case in due form before that tribunal.

In the meantime, as the missionaries entered the Cherokee country with the express sanction and protection of the Executive of the United States, the Prudential Committee, in accordance with the instructions of the Board at its last annual meeting, forwarded a memorial to the President, containing a full statement of the embarrassments and injuries to which the missionaries and



mission property in the Cherokee nation had been and were subjected, together with the circumstances connected with the arrest and imprisonment of Messrs. Worcester and Butler, and praying that the power of the Executive might be interposed to protect the missionaries in their labors from further molestation and violence, and that the attorney general of the United States might be instructed to commence a suit against the offending officers of the state of Georgia for their arrest and imprisonment, and other injurious treatment of the teachers and missionaries, in violation of the treaties and laws of this Union and of their rights as citizens of the same.

The President replied to this memorial, through the Secretary of War, simply stating, that, as Georgia had extended her laws over the Cherokees, the various acts of congress providing a mode of proceeding in such cases, inconsistent with the state laws, had become inoperative; and that he, therefore, had no authority to interfere.\*

A writ of error was granted by one of the justices of the supreme court of the United States, on the application of Messrs. Worcester and Butler, and the case was brought up and ably argued on the 20th, 21st, and 23d days of February last, by Messrs. Wirt and Sargeant in behalf of the plaintiffs in error. The decision of the court was pronounced by Chief Justice Marshall on the 3d of March last. The court exhibited at length the nature and extent of the right of discovery, the original ground upon which different European powers laid claim to this continent, the manner in which the lands of the Indians have heretofore been obtained, the import and binding obligations of the treaties which have been made with the Indians, and the manner in which the constitution of the United States and the acts of congress relating to Indian affairs are to be understood. The laws of Georgia enacted during the last two or three years, extending the jurisdiction of that state over the Cherokee country were also examined by the court, and declared to be repugnant to the constitution, treaties, and laws of the United States. The mandate of the court† was immediately issued, reversing and annulling the judgment of the superior court of Georgia, and ordering that all proceedings on the indictment against the prisoners do forever surcease, and that the prisoners be and hereby are dismissed therefrom.

\* See Appendix.

† See Appendix.



A motion was made on the 17th of March, in the superior court of Georgia, and supported by Messrs. Chester, Underwood, and Harden, the counsel for Messrs. Worcester and Butler, that the mandate of the supreme court of the United States be received and entered on the records, and that a writ of habeas corpus be issued to bring the prisoners before the court for the purpose of their discharge in obedience to said mandate. After this motion had been argued, the court refused to obey the mandate of the supreme court, or to discharge the prisoners. The court also refused to allow the motion, or the decision of the court upon it, or any matter relating to the case, to be entered on its records.

On the 4th of April the principal counsel for the prisoners addressed a letter to the Hon. Wilson Lumpkin, governor of the state of Georgia, inclosing the decision and mandate of the supreme court of the United States, and the doings thereon in the superior court of Gwinnett county, praying that he would exercise the power entrusted to him as chief magistrate of the state, and discharge the prisoners.\* To this application Gov. Lumpkin refused to answer in writing, but gave a verbal denial.

A memorial to the President of the United States was prepared by the counsel for the prisoners in their behalf, praying him to interpose his authority for enforcing the decision of the court. But after consultation, it was deemed inexpedient to present it in the present stage of the case. It was also, after consultation with the friends of the Board and of the Indians, in congress, deemed inexpedient to petition that body on the subject during their last session. The case will probably be brought before the supreme court again at their next term, when they will take such measures as in their wisdom they shall think best for enforcing their decision. It must be left to Providence to determine how this painful business shall terminate, and what shall be its influence on the Indians, and on our own government and country.

During the year Messrs. Worcester and Butler, while separated from their families and labors, condemned to an ignominious punishment, and shut up in a penitentiary with felons, have been placed in a most trying situation, requiring great fortitude, and a firm reliance on the faithfulness of their covenant God and Savior. They have, without doubt, shared largely in the sympathies and

\* See Appendix.

prayers of the churches throughout the land,\* and especially of the Christian Cherokees; and it ought to be a cause of devout thanksgiving on their behalf, that they have been so fully satisfied as to their duty, have possessed so much contentment and peace of mind, and enjoyed so many manifestations of the divine presence and favor, and have had so much spiritual enjoyment. Nor should it be noticed with less gratitude that they have been enabled so well to maintain the Christian character, and to exhibit in all the trials and sufferings to which they have been subjected by the officers of the state of Georgia, that meekness and benevolent forbearance which the gospel requires. It is believed that in all their correspondence there has not been one word which indicated an angry, unforgiving, or vindictive spirit.

It is due to Charles C. Mills, Esq., keeper of the penitentiary, to mention that Messrs. Worcester and Butler, as prisoners, have been treated with great kindness. Their tasks have not been severe. They have been allowed to see their friends, and to correspond with them, as freely as the regulations of a prison could be expected to permit, and every indulgence seems to have been granted them, which could have been expected in such circumstances for promoting their personal comfort.

Their health, during most of the year, has been good. They have daily read the Scriptures and prayed with the prisoners confined in the same building with themselves, accompanied with much religious conversation. They have also held stated religious services on the Sabbath; and during the last five or six months all the prisoners have been assembled, and Mr. Worcester has been requested by Judge Mills, the keeper, to preach to them one half the day. A spirit of inquiry has, to some extent, been awakened among the prisoners. A number have broken off from their iniquities, temporarily at least, and a few it is hoped have been savingly and permanently benefitted.

Mrs. Worcester and Mrs. Butler visited the prison last fall, and had an interview with their husbands, and were expecting to repeat the visit this fall.

These esteemed and beloved missionaries and their bereaved families the Committee would again earnestly commend to the

\* The Union Presbytery of East Tennessee, and the Presbytery of North Alabama, have unanimously passed and forwarded to the missionaries resolutions, expressing approbation of their conduct, and sympathy with them in their trials.



sympathies and prayers of the members of the Board and its patrons, and to the merciful care and disposal of the great Head of the church.

During the year the mission premises at Hightower and Carmel have been much exposed to injury. The former station was violently seized by the Georgia guard, a portion of whom have been quartered there the most of the year. The produce of the fields, which was ungathered at the time they took possession last fall, has been consumed or destroyed, as have been also the fowls and swine belonging to the mission.

Early in the winter it was stated by persons connected with the Georgia guard, that all the stations situated in that portion of the Cherokee country claimed by Georgia, would be taken possession of, and rented or sold for the benefit of that state. Mrs. Worcester and Mrs. Butler were also informed that they must leave the premises at New Echota and Haweis; and in case of their delaying to do so, the guard would be sent to eject them and their families. It was however thought inexpedient for them to remove until force was actually applied. They have been suffered to remain unmolested to the present time.

According to the laws of the state of Georgia, surveyors have been sent into the Cherokee country, the division of it into lots is now nearly completed, and the lottery by which these tracts are to be distributed among the citizens of Georgia is to be drawn about this time. Much effort has been made during the year, to induce the Cherokees to enroll as emigrants; and the places of all such as have enrolled have been rented or sold to white men, who are filling the country.

The Cherokees have generally been very much united, and, notwithstanding their having been so harassed and distressed, they have almost unanimously resolved not to remove, until driven from their country by force. Recently, when an agent of the Government appeared in their council and proposed to them to meet commissioners for the purpose of making a treaty for ceding their country, they unanimously rejected the proposal without debate. It is said, however, that the people are becoming somewhat divided:—some, after having their wrongs and sufferings laid before the tribunals of the United States without obtaining redress, and despairing of being reinstated in their rights, supposing that ultimate



removal will be unavoidable, and that it is expedient for them to make the best terms they can, without protracting a wasting and unsuccessful opposition. The great body of the people, however, including most of their intelligent and influential men, are said to be still determined to test the question fully, whether they can obtain a redress of their grievances, and be reinstated in the rights and immunities which they formerly enjoyed, and which have been guarantied to them, and their posterity, in numerous treaties, by the government and people of the United States.

### CHICKASAWS.

TOKSHISH.—Thomas C. Stuart, *Missionary*; Mrs. Stuart.

MARTYN.—James Holmes, *Licensed Preacher*; Mrs. Holmes; John S. Mosby, and Miss Emeline H. Richmond, *Teachers*.

CANEY CREEK.—Hugh Wilson, *Missionary*; Mrs. Wilson; Miss Prudence Wilson.

This mission has suffered greatly during the year, in all its departments, from the agitation in which the Chickasaws have been thrown by the apprehension of being removed west of the Mississippi, and the perplexity occasioned by the extension of the laws of Mississippi over them. They agreed to a treaty submitted to them by the United States government, on condition that a country could be found for them with which they should be satisfied. After examining the proposed country themselves, without being able to find any territory which they approved, and which could be obtained for them; and after several fruitless attempts, on the part of our government, to obtain for them a portion of the new Choctaw lands, the treaty still remains not ratified. The more intelligent part of the people have, however, been anxious and much distressed, lest this struggle to retain their ancient homes should end as it has done among their brethren the Choctaws. The unsettled and disheartened state into which the nation have thus been cast, has had a most injurious effect upon the habits and enterprize of all. In the early part of the year the church was in a very cold and backsliden state. Several instances of painful defection among its members occurred. In the south part of the nation, especially, meetings were thinly attended, even by professors of religion. During the spring and summer the state of things has somewhat improved. The church members have manifested an increase of religious feeling. A number who were excommunicated or suspended have given very satisfactory evidence of

exercising godly sorrow for their past delinquency, and have been restored to church fellowship. The congregations have been enlarged, more serious attention has been given to the means of grace, and a few have been hopefully converted. Six have been added to the church; which now consists of ninety-three members, residing mostly near Tokshish and Martyn. Those near the latter station have shown considerable public spirit, and forwarded above seventeen dollars to the American Bible Society. While Mr. Holmes was absent on a journey during the spring, they were accustomed to hold meetings by themselves, with the occasional aid which they received from Mr. Stuart or Mr. Wilson. Some seriousness has existed in the school at Caney Creek, but as Mr. Wilson had few others to attend meeting, excepting the scholars of the school, he spent half his Sabbaths in preaching in a large village of the white settlements, eight or ten miles from the station. Some Indian families have recently settled in the neighborhood, who are disposed to attend meeting.

The school at Tokshish, after having been suspended for a considerable period for want of a teacher, was opened in January with nine scholars, under Miss Foster, of the Choctaw mission; and was continued, with some increase in the number of scholars, four months.

The school at Martyn has had, on an average, about twenty-five scholars, who have made good progress in their studies. There has also been a sabbath school at this station, which has been attended by a number of colored people, some of whom have manifested a very strong desire to learn to read.

Eight or ten of the larger scholars who had been members of the school at Caney Creek, having become pretty well versed in the common branches of knowledge, left the school at the vacation last fall, two or three of whom settled on farms near the station. The school was re-commenced with eighteen scholars. This number gradually decreased till spring, when it was only thirteen. This diminution of numbers did not appear to be owing to any dissatisfaction with the school, on the part of the parents or scholars, for both seemed well satisfied. In the spring the girls were all placed at a school in Tuscumbia, and the boys at another school near Florence.

The temperance society at Tokshish consists of eighty or ninety members, and many have been added to that of Martyn. Some



efforts have been made by the chiefs, with considerable success, to suppress intemperance, and prevent the introduction of intoxicating liquors into the nation. But the overthrow of the Chickasaw government, by the extension of the state laws over the nation, forbidding any Indian to make or enforce laws as a chief, has much embarrassed the sober and intelligent Indians in their efforts to accomplish these objects. There has, however, been less drinking in the nation than in former years.

### CHOCTAWS.

ELLIOT.—John Smith, *Farmer and Superintendent of Secular Concerns*; Mrs. Smith.

MAYHEW.—Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw mission*; Elijah S. Town, *Farmer*; with their wives.

EMMAUS.—David Gage, *Teacher and Catechist*; Mrs. Gage.

GOSHEN.—Elijah Bardwell, *Farmer*; Samuel Moulton, *Teacher*; Ebenezer Hotchkin, *Catechist*, with their wives.

HEBRON.—Calvin Cushman, *Farmer and Catechist*; Mrs. Cushman.

YOKNOKCHAYA.—Cyrus Byington, *Missionary*; Mrs. Byington.

Owing to the removal of a large portion of the Choctaws across the Mississippi during the last fall and winter, and the unsettled state of those who have remained from having their thoughts occupied by the prospect of soon changing their country, but little missionary labor has been performed among these Indians during the year. Most of the mission families have, indeed, remained at their respective stations, and continued the schools, the meetings on the Sabbath, and other efforts for instructing the Choctaws, as far as circumstances would permit. But they have been much occupied in preserving the property, and preparing to close the concerns of the mission.

As the missions which the Committee contemplate establishing in the new Choctaw country will not embrace boarding schools and large farming establishments, the services of some of the mission families will be no longer required. Mr. and Mrs. Howes, lately of the station at Elliot, have already been released from their connection with the Board, and expect to remain in that country. Mrs. Hooper and Mrs. Allen, from the same station, and Miss Skinner from Emmaus, have returned to their friends in New-England. Mr. Joslin, the teacher at Mayhew, left that station at the close of the school in June, and is expected soon to repair to Union

among the Osages, to take charge of the school there. Mr. and Mrs. Wright from Goshen, Mr. and Mrs. Williams from Aiikhunna, and Miss Clough from Mayhew, left their stations in January last, and removed to the new Choctaw country. As no school could be collected at Yoknokchaya or Hikashubaha, Miss Burnham, the teacher at the latter place, took a school in the white settlements of Alabama; and Miss Foster, after teaching the school at Tokshish among the Chickasaws, a few months, was, at her own request, discharged from the service of the Board, and returned to her parents in Ohio. Messrs. Cushman, Smith, Bardwell, and Gage, with their wives, will probably soon be released from their connection with the Board.

The stations at Aiikhunna, Juzon, and Hikashubaha, have not been occupied during the year.

The work of removing the Choctaws was carried on with considerable vigor, during the last fall and winter. It is supposed that about 7000 or 8000 have become settled in their new country; and it is expected that the remainder, (consisting perhaps of 12,000 or 15,000,) except those who take reservations, or shall choose to linger about their old homes, will be removed before next spring. The agents who have been concerned in this work appear to have been, generally, faithful and kind. Still, much unavoidable suffering was to have been expected, and has been actually endured. It is no trifling thing to convey 7000 or 8000, even of healthy men, through forests and swamps of five hundred miles, during a winter of unexampled severity. But when the population of a whole district is gleaned up, including the men and the women—the old and the young—the healthy and the sick—the decrepid and the infant, and carried such a distance, under such circumstances, extreme personal suffering must, in many instances, be inevitable. Some parties, scantily provided with food, barefoot, and poorly clad, and without shelter, were overtaken by snow-storms in the wide forests of that region. Others in crossing the swamps of the Mississippi were, with their horses, surrounded by the rising waters, from which there were no means of escape. The captain of a steamboat who took off one company of these who had been six days in this perilous condition, and were nearly starved, said, that he saw at least a hundred horses standing, frozen dead in the mud. Many, owing to weariness and exposure, were attacked with sickness, and died. The expense of removing, and sustaining them



one year in their new country, has been, it is said, on an average, \$50 each.

The conduct and appearance of the Christian Choctaws on their way, have been such as to attract much attention, and exhibit in a very interesting manner the good effects of the mission. They have had morning and evening worship in their tents, or boats, and have steadily refused to work on the Sabbath, or to travel, unless compelled to it; and by their sobriety, quietness and good order, have presented a striking contrast with those portions of their people who have never come under the influence of Christian instruction. The captain of a boat which carried one party remarked, that they were the most religious people he ever had to do with;—and another said that their singing and praying made the passage seem like a continued meeting. An agent, after having much opportunity to learn the facts, stated, that the trouble of removing the Indians who had been under the instruction of the missionaries was less by one half, than that of removing the others.

Little definite information can be given in respect to the church, and the progress of religion among the Choctaws, since the last Report. A large portion of the church members from all parts of the nation, as well as of others who have manifested particular interest in religious instruction, emigrated to the new country last fall and winter. Those that remained have been subjected to very great temptations, by the introduction of intoxicating liquors, and the unfavorable influence in other respects exerted by the great influx of white men into their country. But though a considerable number, of whose religious character a good opinion had been entertained, have fallen into sin, most of them have maintained their profession without wavering. The firmness of some has been truly exemplary.

Mr. Kingsbury and Mr. Byington have preached at their respective stations, and in other neighborhoods where congregations could be collected. They have also visited the southern parts of the nation, and engaged to some extent in labors among the Chickasaws, and in the white settlements. Mr. Hotchkin, who has acquired a pretty good knowledge of the Choctaw language, has made frequent visits to the Indians in the vicinity of Goshen and Emmaus. Eight persons have been added to the churches there during the year.

The school at Elliot was opened last fall, consisting of eight or ten scholars, and was continued but a short time, most of the scholars having emigrated. At Mayhew the school contained about the usual number of scholars, and was kept open till June last. The whole number of scholars at Emmaus was seventeen—average number ten. Nine were boarded. This school has also been kept up till last summer. Instead of continuing the boarding school at Goshen, it was thought expedient to open two small schools, six or eight miles distant from the station, which embraced thirty or thirty-five scholars each; though not more than ten or twelve regularly attended either. The children were principally taught in the Choctaw language, and their proficiency, considering their want of punctuality, was very good.

It was mentioned in the last Report that three books in the Choctaw language, translated and prepared by Messrs. Wright and Williams, were then in press.

The first is entitled *Chahta Ikhananchi*, (*Choctaw Instructor*), containing a summary of Old Testament history and biography, with practical reflections. The book contains 157 pages, besides 27 cuts designed to illustrate the most important scenes.

The second is entitled *Holisso Holitopa*, consisting of selections from the Gospels of Luke and John, designed to give a full account of our Savior and his instructions. It contains 152 pages, besides 17 cuts illustrative of New Testament history.

The third is a translation of the History of Joseph, making 48 pages, with three cuts.

Of each of the first and third of these books 1,250 were printed; and of the second 1,000 copies; making in all 3,500 copies and 398,000 pages. These added to books previously printed will make 10,000 copies, and 1,180,000 pages.

Mr. Byington has made considerable progress in the preparation of a vocabulary and a grammar in the Choctaw language, and is still prosecuting his labors in that department.

The attention of the Committee has been much occupied during the year, in making arrangements for closing the secular concerns of this mission. The property which has been under the care of the Board, consisting in improvements on land, buildings, stock, &c., has been accumulated by the application of the joint funds



of the Board, the Choctaws, and the government of the United States. It was important that every thing should be so adjusted as to satisfy the three parties who are interested, and in such a manner also as to make the avails of the property conduce most hereafter to promote the object for which it was given. It was obviously proper, also, that the mission families who had spent their most vigorous years with no remuneration besides a bare support, and who had enjoyed no means of making provision for themselves, and most of whom would be no longer needed in the missionary service, should not be left in an entirely destitute condition. In order therefore that an equitable disposition of the property might be made, having due regard to the claims of the mission families, and that all occasion for reproach might be avoided, it was last fall proposed to the President of the United States that one commissioner should be appointed by him, and another by the Board, and a third by the Choctaws, who should jointly appraise all the property belonging to the several stations, and dispose of it in the most advantageous manner, making such allowance as they might think best to the mission families about to leave the service. This proposition was not acceded to by the President, on the ground that as no provision was made in respect to this property, by the treaty with the Choctaws, or any law of Congress, the Executive was not authorized to adopt such a course. A memorial\* was then forwarded to congress, giving a succinct history of the Choctaw mission, stating in what the property consisted, how it had been acquired, and to what purposes it had been devoted, and praying that congress would take measures to ascertain the value of this property, and cause the amount of it to be reimbursed to the Board to be appropriated by them for the promotion of education and religion among the Choctaws in their new country. This memorial was referred to the committee on Indian Affairs, and though, as it was introduced late in the session, no report was made upon it, yet it is understood that members of that committee have expressed themselves favorably in regard to it, and hope is entertained that the whole or a considerable portion of the property now belonging to the Choctaw mission will be put at the disposal of the Board.

The remnant of the annuity of \$6000 a year, given by the Choctaws to the Board, and which is to expire in 1836, it has

\* See Appendix.

been thought expedient to relinquish, and leave it for the Indians to decide whether they will, in their new circumstances, give it to the Board, or dispose of it in some other way.

As the concerns of this mission are now about closing, it seems proper to give a brief history of its progress and results. It was commenced during the summer of 1818, and has been in operation a little more than fourteen years. Thirty-three men and thirty-three women have been engaged in it, whose term of labor, on an average, has been a little more than six years. Of the men, five were preachers of the gospel, twelve were school-teachers, eight were farmers, seven were mechanics, and one was a physician. The sum expended from the commencement of the mission to August, 1831, was about \$140,000, of which about \$60,000 were from the funds of the Board, about \$60,000 from the annuity of the Choctaws, and about \$20,000 from the fund appropriated by congress for the civilization of the Indians. The actual value of the mission property about a year ago was supposed to be about \$30,000.

Since the establishment of the mission, thirteen stations have been occupied, at most of which schools have been taught. The mission has furnished board, tuition, and clothing in part to scholars to an amount equivalent to 1500 scholars for one year, and has furnished tuition and books to scholars not boarded, to an amount equivalent to 1000 scholars for one year. A large portion of these have been trained to habits of industry, and well instructed in the great truths of the Christian religion. Probably about half of the whole number have acquired an education which will enable them to read intelligently in the Choctaw and English languages, and to transact the common business of life.

The whole number of persons belonging to the churches in the Choctaw nation under the care of the Board, at the close of the year 1831, exclusive of the mission families and those under censure, was about 360. The whole number who have been received to the churches, is about 400. Two hundred and forty-four children have been baptized.

Those who have had an opportunity to form an opinion have, it is believed, universally admitted that the mission has imparted to at least a portion of the nation, an enlightening, moral, and civilizing influence.



## ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of secular concerns*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; with their wives. Ellen Stetson, and Cynthia Thrall, *Teachers*. Mrs. Finney.

FAIRFIELD.—Marcus Palmer, *Missionary and Physician*; Mrs. Palmer.

FORKS OF ILLINOIS.—Samuel Newton, *Teacher and Catechist*; Mrs. Newton.

CHURCH.—The religious state of this mission has, during the past year, been peculiarly interesting. The seriousness which was in progress at the time of the last Report deepened and extended until it became a powerful and general revival throughout this portion of the Cherokee nation. It began in the schools at Dwight in December, 1830, and soon after marks of it appeared at the preaching places in the neighborhood of the Fairfield station. A new impulse was given to it by a series of meetings held at different places during the next July. The excitement on religious subjects has continued, with occasional abatement and subsequent increase, up to the date of the latest communications; and at that time it was thought to be greater and more extensive, than at any previous period. "Indeed," the missionaries write, "we think there is evidence that God is pouring out his Spirit in every part of the nation. Not a settlement is known where there are not some anxiously inquiring about their eternal welfare; and in many neighborhoods the seriousness is very general, and very deep. The whole number who give us evidence of a saving moral change is about seventy. Many more are now awakened. Deep solemnity, stillness, and order have marked the revival all the time, and in all the neighborhoods and meetings, so far as our mission and church are concerned. The present is a time of immense interest. The whole field is white for the harvest. There is a pressing call for instruction. The number of laborers is inadequate to the present exigencies of the people."

This revival has resulted in the addition of a large number to the church, which now consists of fifty-eight persons; of whom twenty-five are males, and thirty-three females. The whole number of persons who have been received into the church since its organization is seventy-one; of whom thirty-two are males and thirty-nine females. Of these, seven died in the faith, four have removed to other churches, and two have been excluded as apostates. "We think," say the missionaries, "we have the best reasons to

hope that all the present members are truly the disciples of Christ. All seem much engaged in religion, and we hope all are aiming at an elevated standard of piety." Only one church has been organized in this portion of the nation, of which Mr. Washburn and Doct. Palmer act as joint pastors. The Lord's Supper is administered in various places, as will best accommodate the church members in the several neighborhoods. Nine persons stood propounded for admission to the church at the date of the last communications. Among the hopeful converts have been several marked and interesting cases. Two were among the captors of the little Osage girl, whose narrative is well known to the Christian public. Another was a chief, who had formerly been much opposed to religion, but whose subsequent pious example, together with his firm Christian hope and the admonitions he gave on his death bed, resulted in the awakening and reformation of the whole neighborhood where he resided. A number of the converts are men of much intelligence and firmness of character, having the respect and confidence of the people, and promise to exert a most salutary influence upon the intellectual and religious condition of their tribe. They are already most valuable coadjutors of the missionaries at the several stations.

Mr. Washburn spends his whole time in itinerating and preaching among the people. Doct. Palmer has a number of preaching places which he statedly visits. Mr. Newton also holds meetings statedly at one place besides the station. The congregations are every where increasing and becoming more attentive.

**SCHOOLS.**—The schools at Dwight are divided into three departments, the infant school, girls' school, and the boys' school. The first consists of the younger class of children of both sexes, and those who are just commencing their education. It embraces eighteen scholars, seven boys and eleven girls. These, in addition to the common instruction in reading, attend to the rudiments of arithmetic, geography, geometry, botany, &c., besides scripture lessons and hymns every day. All the members of this school except one, are children of believing parents; and one appears to have been truly born again.

In the girls' school the average number of pupils during the year was thirty, who have successfully devoted their attention to all the branches of a common school education. "Most of the girls have acquired an education which will be of permanent ben-



efit to themselves. Many are prepared for usefulness, not only in a family, but to a greater extent. Some are qualified to do good as teachers. Their improvement in needle work, domestic labors, and in habits of industry, neatness, order, &c. &c. has been very satisfactory." The religious state of the school is still more interesting. Five of the girls have, during the year, united with the church. Nine others give satisfactory evidence that they do in sincerity love our Lord Jesus Christ. Not one child over three years of age in the school is indifferent on the subject of religion.

The boys' school has embraced forty-one different scholars; the average number has been about twenty-six. Besides the ordinary studies attended to by the whole school, one has studied algebra, five geometry, ten the history and constitution of the United States, five have composed in English, and three have drawn maps. Many of the smaller scholars have also been exercised in the elements of several of the sciences, and in natural history. Most of the recent improvements, both in respect to the subjects taught and the manner of teaching, have been successfully introduced into this school. Serious attention to religious subjects has prevailed among the pupils at times during the year. Some have felt convictions of sin, and one gives encouraging evidence that he has been born of God. Some are still serious.

The school at Fairfield has contained about twenty-five boarding scholars, who are sustained principally by food sent to the mission family by their parents. Ten other scholars attend school, who board at home.

Many more children have applied for admission into the school, but have been refused for want of accommodations. In consequence of this, two other schools have been set up not very far from the station by the Cherokees themselves; and still, more are offered to Doct. Palmer than he can take. The conduct and progress of the scholars at this school have been good; and the parents are entirely willing that the children shall be instructed and governed as the teacher thinks best.

The school at the Forks of Illinois, after being interrupted and suspended some time by the sickness of Mr. Newton, was opened again in January, with about thirty scholars. In June it contained thirty-six, of whom twenty-six were boys. Nineteen read in the Testament, or other more difficult books, and twelve in easy reading lessons. All these children board with their parents, but

attend school with much cheerfulness and punctuality; though from high water and other obstacles it often requires great exertion on the part of the parents and children to get to the station. There is a prevailing disposition to read among the young people in the neighborhood. There is no child over six years of age, living within a convenient distance and unable to read, who does not attend the school.

It is very obvious that parents almost universally, among this portion of the Cherokees, are entertaining a higher estimate of the value of education. It seems to be a prevailing and settled feeling that all their children must be instructed. And among the whole people an increasing value is set upon books in the Cherokee language, and especially upon the word of God. Two individuals have subscribed for six hundred copies of a new edition of the Gospel of Matthew, about to be printed at New Echota.

Large numbers have joined the society in the nation for promoting temperance, during the year. In one neighborhood, at a single meeting, twenty-eight persons pledged themselves to total abstinence from the use of intoxicating liquors, being all the persons present that were over five years of age, except one.

Improvement in the social and moral character of the people is every where visible. They are enlarging their farms, providing more comfortable dwellings, and beginning to enjoy most of the conveniences of life. In one neighborhood, they are building two grist-mills and one saw-mill.

One ordained missionary and two teachers are about to commence their journey for this mission.

### ARKANSAS CHOCTAWS.

Alfred Wright and Loring S. Williams, *Missionaries*; with their wives. Miss Eunice Clough, *Teacher*.

Messrs. Wright and Williams, with their wives, and Miss Clough, left the old Choctaw nation about the middle of January last, and proceeded by the way of Vicksburg and Little Rock, towards the new Choctaw country, lying between the Arkansas and Red Rivers. Mr. and Mrs. Wright were detained at the latter place by the severe sickness of Mr. W., which, for a time, threatened to prove fatal. But from recent communications it is learned that, in the latter part of August, he was,



by the kindness of Providence, so far restored, as to expect to proceed to his field of labor in a few days, having been detained from it above six months.

Mr. and Mrs. Williams and Miss Clough, after a journey of about 200 miles in a southwest direction from Little Rock, arrived at the eastern boundary of the new Choctaw country near the close of March. Mr. Williams immediately commenced his missionary labors among the people of his former charge. He made arrangements for his family in the adjacent white settlements, till the 12th of July; when, having selected a site for the station, to which he gave the name Bethabara, and having prepared some buildings, he and his family again took up their abode in the Indian country.

The Indians manifested great joy on the arrival of Mr. Williams, and at finding themselves remembered and cared for by their former teachers. His meetings on the Sabbath and other days have been well attended, and much solemnity has prevailed. Numbers have appeared convicted of sin, and some who had formerly back-slidden, and had been subjected to church discipline, have manifested penitence. A Sabbath school and temperance society have been organized, and are exerting a good influence.

A church has been organized embracing fifty-seven members;\* all but one of whom were members of churches in the old nation, and all agree to abstain entirely from the use of intoxicating liquors.

A school was opened on the 24th of July, under the instruction of Mrs. Williams, containing twenty-five scholars, whose parents promise to pay, in useful articles of produce, three or four dollars a quarter for each scholar. Miss Clough is engaged temporarily in teaching a school in the white settlements. The Choctaws are about to erect a school-house and make arrangements for a larger school, under the care of Miss Clough, aided by a native assistant.

The Christian portion of the Choctaw emigrants are settled on the Red River, 160 or 170 miles south of the Dwight mission. Most of them are industrious, and are rapidly providing for themselves houses, fields, and other means of living comfortably. They

\*The Choctaws who were members of the churches in the old nation removed to their new country at different periods, and thought little of obtaining letters of dismission and recommendation. On this account a new examination of candidates and a new church organization seemed expedient.

express a strong desire for schools, books, and missionaries. Probably two or three additional missionaries, and one or two teachers, may be sent to them in the course of the next year.

The expectation has been held out of escaping from the society and influence of bad white men by removing to that distant country. Mr. Williams remarks, "It is astonishing to observe how many men will flock about this poor people, getting either among them, or as near them as possible, in order to make a spoil of them and their little all."

### CREEKS.

Doct. George L. Weed, *Physician and Catechist*; Mrs. Weed.

For three or four years past the Creeks, settled about 20 miles from Union, have formed a very interesting field of occasional labor for missionaries at that station. But as one assistant missionary of the Board has already settled among them, and the Committee expect to send an ordained missionary without much delay, it seems proper to notice them under a separate head.

In January last, Mr. Redfield the farmer at Union, after receiving very pressing invitations from the Creeks to settle among them and teach them and their children, and promises of liberal aid in erecting buildings and supporting his family, made preparations for commencing a station there and removing his family. But as it was thought that the extended secular concerns of Union would suffer by his absence, he relinquished his purpose, and Doct. Weed removed to the Creek country in his stead. He was very cordially received by the Creek chiefs, who decided to give him \$400 annually for the support of his family and the purchase of medicine to be used among them. Since that time he has been much occupied in visiting the sick, and communicating religious instruction to the people, as he had opportunity.

Mr. Vaill and Mr. Montgomery still continue their missionary labors among the Creeks, and preach to them as often as every other Sabbath. The congregations on the Sabbath are much increased; and at one place not less than 300 persons usually attend. In October last fifteen persons were admitted to the church, five of whom were young men nearly of the same age. In July, eighteen more were admitted to the communion. The church now contains eighty-one members, about one third of whom are Creeks. Two



have died triumphantly during the year. A number of the members of the church are desirous of learning to read, and some by their own exertions, with the aid of some individuals who were formerly taught in the schools, have actually made themselves able to read the New Testament; giving a striking example of the enterprise and energy which true piety gives to the character of a naturally indolent people.

The revival among the Creeks noticed in the last Report, still continues; and instead of being principally limited, as when before noticed, to the black people, it now extends to many of the Indians, who are becoming less ashamed of being seen at meeting, than they formerly were. Mr. Vaill remarks, "Never have I been acquainted with a revival so steadily advancing for four years without intermission."

A very encouraging field is now opened among this band for missionary labors and schools.

### OSAGES.

UNION.—William F. Vaill, *Missionary*; Mrs. Vaill; Abraham Redfield, *Farmer and Mechanic*; Mrs. Redfield.

HOPEFIELD.—William C. Requa, *Farmer and Catechist*; Mrs. Requa; George Requa, *Farmer*; Mrs. Requa.

BOUDINOT.—Nathaniel B. Dodge, *Missionary*; Mrs. Dodge.

HARMONY.—Amasa Jones, *Missionary and Teacher*; Mrs. Jones. Daniel H. Austin, *Mechanic and Steward*; Mrs. Austin. Samuel B. Bright, *Farmer*; Mrs. Bright. Richard Colby, *Mechanic*; John Austin, *Teacher*; Mary Etriss.

This mission embraces four stations, at two of which are large boarding schools; the other two are small stations, and are designed to have a more direct influence upon the social and religious interests of the adult Osages.

Meetings are statedly held at all the stations on the Sabbath. At Union and Harmony few persons attend, except the mission families and the scholars at the schools. Some other persons, both whites and Indians, occasionally spend the Sabbath at the stations. At Union there has been some seriousness among the scholars and hired laborers, and one person has been hopefully converted. At Hopefield there is a growing interest felt in religious instruction, the number of persons who steadily attend meetings has increased, and a great moral improvement is visible among the settlers. Mr. Dodge usually preaches at the Osage town near

Boudinot, every Sabbath morning, and to those who assemble at the station in the afternoon. He also often visits and converses with the Indians at their lodges. He thinks they are obviously advancing in religious knowledge. The religious aspect of the station at Harmony has been wholly changed during the year. After the mission family had labored there ten years without being confident that a single Indian had been converted through their instrumentality, and after seeing many who had been fostered, and whose intellectual and moral character had been greatly improved in their school, drawn away by Catholic influence, or reverting again to the idle and wandering life led by their people, the Lord has caused them to rejoice by the manifestation of his converting grace. In January the attention of many of the children in the school began to be turned to the concerns of their souls. Solemnity and anxious inquiry prevailed. This extended to the children of the mission family, and to some Indians and half-breeds, who resided in the vicinity; and numbers gave encouraging evidence, that they had passed from death unto life. On the 3d of June last, a scene entirely new, and most cheering to the hearts of the mission family, was witnessed at Harmony. Thirteen persons, two by letter and eleven by profession, were received to the mission church; five of whom were children of the mission family, four Indian children, and two colored persons. It is hoped that this meeting was blessed to the conversion of a number. Ten others were candidates for admission when the last communications were received, and a favorable opinion was indulged of some others. Nearly all the converts were, or had been, members of the school, and more than half were under fourteen years of age. Much serious attention prevailed in a settlement thirteen miles from the station.

During the month of April last the missionaries residing among the Osages and Arkansas Cherokees made a tour, in which they visited several stations occupied by them, and also preached at all the Osage towns. This visitation had obviously a good effect. The gospel was preached to many of the Indians, who had never heard it before. Separate meetings were appointed in most of the places visited for the boys, men, and females, and larger numbers assembled, and gave more earnest attention than were witnessed on either of the preaching tours made during the two previous years. Still, the Osages as a body care very little about religious



instruction. Many of them manifest a marked dislike to some of the doctrines and precepts of the Bible, and are inclined to throw obstacles in the way of preaching to their people; while others will permit the most trifling causes to prevent their assembling for religious instruction, and will show great ingenuity in devising excuses for not believing and obeying the gospel. Mr. Montgomery has made very frequent visits, since his removal from Hopefield to the large Osage town, 25 miles from Union. He is well acquainted with the language and habits of the Indians. But their indifference or opposition to the gospel, combined with their propensity to wander abroad in parties for war or hunting, has prevented his labors from being followed with such results as every Christian missionary must desire.

Since its commencement in 1820, the school at Union has received 158 scholars. Fifty-four Indians, and eight white children are now members of the school. Some of those who have left are respectably married, and doing business for themselves; others have done well as hired laborers for the mission. There is every where a marked difference between those who have been members of the school and those who have not; and in travelling among the Osages, Creeks, or Cherokees, it is generally easy to distinguish by their appearance and manners, those who have heretofore been connected with any of the mission schools, and those who have enjoyed no such advantages.

The scholars at Union as a body are less advanced this year than they were last, owing to the fact that many of the more advanced scholars have left the school, and their place been supplied by others wholly uninstructed. Three quarters, however, of the scholars can read. One third are attending to the higher branches of a common education. The school, on the whole, may be considered as successful, and in a prosperous condition. It has been taught, during the year, principally by Mr. Vaill. A teacher, who can be wholly devoted to it, is greatly needed. All the scholars board in the mission family. A Sabbath school has been kept up at the station, the interest of which has been increased by a valuable library, furnished by the American Sunday School Union.

The school at Harmony has contained, on an average, about forty Indian children, whose behavior and progress in their studies have been such as to call forth the strong commendation of the United States agents and others who visited the station. The in-

terest of this school is greatly enhanced by the recent hopeful conversion of 10 or 15 of the pupils.

The Osage settlement at Hopefield has made considerable progress during the year. It now embraces 20 families, who have, in a tolerably good state of cultivation, about seventy acres of productive land, on which they raise corn and other grains, and many useful vegetables. The labor of cultivating the land is performed wholly by the Indians, who are exhibiting continually increasing industry and skill. They are also beginning to raise for themselves many useful domestic animals; so that they have a fair prospect of obtaining for themselves an ample supply of bread stuff and meat without incurring the danger and fatigue of their long hunting expeditions. Some families will probably raise the present year 200 bushels of corn more than they will need for their own consumption. At this place it is now reputable to work. War and hunting are abandoned by nearly all.

Many of the more reflecting of the Osages at the other towns are becoming fully convinced, that their people cannot long sustain themselves by war and hunting, but must turn their attention to agriculture. Some from the large Osage town near Union have earnestly requested that persons might come and teach them, so that they might work and provide for themselves, and live as their brethren at Hopefield do.

The Hopefield station, which was removed two years ago on account of its being included in the limits of the Cherokee country, will very probably be removed again, as it is expected that when the boundaries are finally settled, it will fall within the territory of the Cherokees or Creeks.

### MISSION NEAR GREEN BAY.

Cutting Marsh, *Missionary*; Jedediah D. Stevens, *Teacher*; Mrs. Stevens.

Mr. Marsh was appointed last fall by the Committee to visit the churches on the Western Reserve, in the state of Ohio, as an agent of the Board. He accordingly left the station in October, and after spending the winter and spring in the agency, returned in June. He visited a large number of the churches, preaching on the subject of missions, attended the meetings of various ecclesiastical bodies, and was every where very kindly received. The churches on the Reserve are able and willing to contribute liber-



ally in provisions and other articles which can be conveniently transported to missions in the northwest. It was therefore deemed specially desirable that a missionary from one of the stations in that quarter, should perform this agency. During the absence of Mr. Marsh, the meetings and schools were left in the charge of Mr. Stevens, teacher at the station.

Early in the present year unusual seriousness commenced among the Indians, having its origin in a series of religious meetings on the first three or four days of January. This state of things continued some months. Great numbers resorted to the place of worship on the Sabbath, and on other days; many appeared deeply convicted of sin; numbers, some of whom were the most debased and wicked of the tribe, expressed a hope that they had obtained mercy. Seven have offered themselves as candidates for the church. The change of character in many is manifest and striking. Two or three religious meetings are regularly held on the Sabbath, besides three or four on other days or evenings of the week.

The schools have been under the care of Mr. Stevens. The whole number of scholars enrolled was 45; and the average attendance about 20, somewhat less than last year. This was owing, perhaps, to the circumstance that a number of the best scholars, and some of the Indians who had done most to secure an attendance on the schools, were absent from the settlement during the winter. The progress of the scholars and their behavior were encouraging. A Sabbath school has been kept up at the station as usual, in which the adults as well as children have felt a deep interest.

The fifty or sixty families of which this tribe is composed, have now about 800 acres of land under cultivation, and last year raised about 5000 bushels of corn and wheat, and 4000 bushels of potatoes, besides large quantities of other grains and vegetables. They are annually enlarging their improvements, becoming more industrious, and obtaining a more comfortable subsistence.

Their temperance society embraces more than 100 members, and only three or four cases are known where individuals have broken their pledge of total abstinence from intoxicating liquors. At a meeting of the society last spring one of the members, an Indian, who is himself a striking example of the temperance reformation, delivered a written address, which for propriety and

vigor of thought would not do discredit to a civilized and educated man. At few places, perhaps, was a temperance society more needed. Mr. Stevens remarks, that during the three years he has resided at the station, not less than ten or twelve murders have been committed in the vicinity, and as many more deaths have happened, by drowning, freezing, &c., all of which resulted from the use of ardent spirits.

The attention of the people during the year has been much distracted by the precarious state of their political affairs. If the treaty proposed at Washington in 1830—1 should be ratified, they expected to be obliged immediately to leave their present lands and improvements for a tract of country somewhere on the west side of Fox river, which, after exploring it, they thought wholly unfit for a residence. The result is yet uncertain. Their efforts to prevent the necessity of a removal have also involved them deeply in debt.

They were greatly alarmed early in the year by the introduction of the small-pox among them, the ravages of which were stayed by the timely vaccination of the whole tribe. The late rumors of Indian hostilities on the Illinois frontier have also occasioned much alarm among the Indians at Green Bay; but none of the hostile Indians have approached them; and returning peace, it is hoped, will soon remove entirely this source of anxiety.

### MACKINAW.

William M. Ferry, *Missionary and Superintendent*; Mrs. Ferry: Martin Heydenburk, *Mechanic*; Mrs. Heydenburk: Abel D. Newton, *Mechanic*; Chauncey Hall, *Teacher*; Miss Eunice O. Osmar, Miss Elizabeth M'Farland, Miss Delia Cook, Miss Hannah Goodale, Miss Matilda Hotchkiss, Miss Betsey Taylor, Miss Sabrina Stevens, and Miss Persis Skinner, *Teachers and Assistants*.

Mr. Boutwell, destined to the Ojibeway mission on Lake Superior, was at Mackinaw from about the 1st of February last till June, aiding Mr. Ferry in the labors of the mission. Mr. Loomis, who was engaged temporarily as a teacher, left Mackinaw with his family in June, after having remained there about a year and a half. Mr. Hall of Utica, N. Y., joined the mission in July, and will aid in the school, or in conducting the secular affairs of the mission, as circumstances shall render expedient.

Though the religious concerns of this station have been somewhat prosperous during the year, there has been no such marked



attention to religious instruction as has been reported in some previous years. Meetings on the Sabbath and at other times have, however, been well attended, and have been interesting. Some serious concern about their souls has prevailed both among the boys and girls in school, and two or three have, it is hoped, been converted to God. During the last fall it was observed by all the members of the mission family, that the Indians who visited the island in great numbers, manifested more interest on the subject of religion than had ever before been witnessed. They were more disposed to inquire about Christianity, and to listen to instruction; and even Papal Indians seemed to have lost much of their former prejudice, and to place unwonted confidence in the mission family. All suitable opportunities were embraced by the missionaries for communicating divine knowledge to these ignorant visitors, and in some instances it is believed not without effect.

One Indian member of the mission church, a poor cripple, who resided a number of years in the mission family, and made, it is believed, eminent attainments in piety, has gone to her rest during the past year. The church consists, exclusive of the mission family, of fifty-five or sixty members, about half of whom are of Indian descent.

No material changes have taken place in the school. It has suffered considerably for the want of a good permanent teacher. It consists of about eighty boarding scholars, forty-four of whom are boys. Others attend from the village, and board with their parents. Nearly all the boarding scholars are of mixed descent, having Indian mothers, and white or half-breed fathers; a large part of whom are engaged in the northwest fur trade. Two of the boys are learning the blacksmith's trade, and most of the others are employed out of school, in various kinds of mechanical and agricultural labors. The parents of many of them are professed Roman Catholics.

A small band of Ojibeways, settled on a tract of good land with a healthy climate along the Grand Traverse Bay, on the eastern shore of Lake Michigan, eighty or ninety miles from Mackinaw, have expressed strong desires that a catechist and teacher may be sent among them to instruct them and their children, and aid them in their attempts to live like civilized men. The band consists of thirty or forty families, having eighty or a hundred children who might attend school. The place is very favorable for a small

station, and will be occupied as soon as suitable persons can be found. Two Indians from this band, who have visited Mackinaw and been instructed there, have been hopefully converted.

## OJIBEWAYS.

Sherman Hall, *Missionary*; Mrs. Hall. William T. Boutwell, *Missionary*. Frederick Ayer, *Teacher*.

The departure of Messrs. Boutwell and Hall to commence a mission on Lake Superior, together with the arrangements which they made for their labors during the year, were noticed in the last Report. Mr. and Mrs. Hall and Mr. Ayer left Mackinaw on the 5th of August, in company with the gentlemen engaged in the northwest trade. After a delay of a few days at Saut Ste Marie, where they received much kindness from Rev. Mr. Bingham, baptist missionary at that place, and Doct. James of the U. S. Army, they entered Lake Superior, and proceeding along the southern shore, arrived at Magdalen Island on the 30th. The journey was made in open boats, the passengers and boatmen encamping on shore at night, and was rendered pleasant by favorable weather, and the constant assistance and kindness of the traders. All the boats lay by on the Sabbath, and attended religious services, at which Mr. Hall officiated. After their arrival Mr. Warren, the principal trader at Magdalen Island, who, in connection with Mr. Aitkins and Mr. Oakes, traders at other posts in that quarter, had gratuitously transported the mission family and their baggage to their field of labor, generously gave them the use of part of his house, and various articles of furniture, and contributed much to diminish the expense of the mission by furnishing various supplies for the family, and allowed them a portion of the produce of his farm on very favorable terms.

A small school was opened about a month after the arrival of Mr. Hall, and with the exception of about two months, was continued till the middle of June, the date of the latest communications. It has been taught principally in English, by Mr. Hall and Mr. Ayer, and has contained from 12 to 20 regular scholars. The Indians are much pleased to have a school, provided it can be permanent. The interest felt in the school will probably be much increased, when elementary books in the Chippeway language shall be introduced. A small Sabbath school has been kept up, and has



given additional interest to the mission. The migratory habits, however, of the people, and their poverty, will probably prevent the regular attendance of a large number of pupils at any one place. The number might be greatly increased, if the mission should furnish boarding and clothes for the scholars.

A religious meeting for the instruction of the Indians has been held nearly every Sabbath since the missionaries reached the station, at which all the instruction is given by an interpreter. The number of Indians who attend this service is small, composed principally of the children who belong to the school, and a few females. Great indifference respecting the truths of the Bible and all spiritual things prevails, as among every uninstructed heathen people, which nothing but long continued teaching, accompanied by the influences of the enlightening and convincing Spirit, can remove. The desire of the people for religious knowledge is too feeble to induce them to go to the place of meeting. A missionary must seek them out in their houses, and follow them on their hunting excursions and through all the changes of their residence, if he would hope to enlighten them and win them over to the faith of the gospel. Could a sufficient number of religious teachers be sent among the various tribes of Indians to present the truths of the Bible to them in this manner, it is believed few heathen communities would embrace Christianity with less reluctance. Mr. Hall has pursued this course, as far as circumstances would permit, and not without success. He has generally been received with much respect and kindness; most have listened attentively, a number have been serious, and he has some hopes that one has been savingly benefitted.

A meeting is held every Sabbath for the members of the mission family and a few others, at which the services are performed in the English language. Both Mr. Hall and Mr. Ayer have devoted considerable time to the study of the Ojibeway language.

A large part of the persons employed by the gentlemen engaged in the fur trade are Frenchmen, and adherents of the Papal church. It is not known, however, that there has been any opposition to the mission, or that any attempt has been made to awaken prejudice against it in the minds of the Indians.

The climate of this part of the interior is healthy, and the last winter was not more severe than common winters in the state of Vermont. The soil is tolerably good. Garden vegetables and

most of the common grains do well, and the forests and prairies afford ample forage for the cattle in summer.

It was stated in the last Report that Mr. Boutwell, the associate of Mr. Hall in this mission, was left at Mackinaw, partly for the purpose of aiding Mr. Ferry, and partly that he might enjoy the facilities offered at Mackinaw and Saut Ste Marie, for acquiring the Ojibeway language. He proceeded to the latter place early in October, where he remained about four months, receiving constant kindness and assistance in his labors from Doct. James and H. R. Schoolcraft, Esq., United States agent for Indian affairs in that quarter. His progress in the Ojibeway language has been such that he is able to make himself understood in conversation on common subjects. The language is less difficult to be acquired and more regular in its grammatical structure than he anticipated, though it is exceedingly complex; a single verb, the one signifying to hear, for example, having, it is said, several thousand variations.

During Mr. Boutwell's residence at the Saut Ste Marie, the people at that place, both the whites and the Indians, were visited with special religious mercies. The attention to religious instruction was greatly increased, and many in the village and in the garrison, and some Indians, became anxious about their salvation. A considerable number were hopefully born again, and have united with the Baptist and Presbyterian churches in that place; among whom were several officers and soldiers in the garrison. Probably on no other part of our extended frontiers is there so favorable a religious influence exerted, as by the traders and other respectable residents in this quarter.

During the last spring Mr. Boutwell received an invitation from Mr. Schoolcraft to accompany him on an extensive tour among the northwestern Indians, to which the latter had been appointed by the War Department. As the acquisition of knowledge respecting the number and condition of the Indians is very important in conducting missions in this quarter, the Committee did not hesitate to instruct Mr. Boutwell to embrace the opportunity of making a tour with a gentleman so well acquainted with the character and habits of the Indians, and so much interested in their intellectual and religious improvement. He left Mackinaw on the 4th of June and arrived at Fon du Lac, the southwestern extremity of Lake Superior, on the 23d. From thence he was to proceed to the sources of the Mississippi, and after exploring various parts of the



country, return to Le Point to join Mr. Hall in his labors there, early in September.

Nearly the whole of the New Testament has been translated into the Ojibeway language by Doct. James and will probably be printed in the course of the year. A small spelling-book has also been prepared for the press by the same person.

### MAUMEE.

Isaac Van Tassel, *Missionary*; Mrs. Van Tassel; Sydney E. Brewster, *Farmer*; Mrs. Brewster; Miss Hannah Riggs, *Teacher*.

Miss Withrow, heretofore mentioned as an assistant at this station, was married to Mr. Brewster early last summer. The school has been taught a considerable part of the year by a hired teacher, who left the station a few months since.

It was stated in the last Report that the Indians had sold their three reservations lying in the state of Ohio, containing about fifty thousand acres, and that it was expected they would remove from that part of the country, and the mission be speedily broken up. Few or none, however, have yet removed. As a body, they seem wholly disinclined to change their residence, and much dejected in view of their condition and prospects. "Some have said they will never leave their country. If they can find no place to stay, they will spend the rest of their days in walking up and down the Maumee, mourning over the wretched state of their people." They still retain a reservation at the mouth of the Maumee, lying on both sides of that river, embracing nearly twenty-seven thousand acres. This is situated within the territory of Michigan, and is twenty-two miles north of the mission. On this reservation there are about 400 Indians, and about 350 more remain scattered over the reservations recently sold.

During the year the school at this station has somewhat increased. In October there were thirteen scholars; during the winter the average number was about eighteen, and in June there were thirty-one; of whom fourteen were boys, and seventeen girls. The progress of the scholars has been good. Some efforts have been made, with apparent success, to increase the interest of the Indians in the education of their children. The school may probably be continued as large as it now is, so long as the Indians remain in its vicinity.

Some seriousness has prevailed among the scholars in the school, and the adult Indians have been more disposed to listen to instruction than heretofore; fifteen or twenty of them now steadily attend the Sabbath meetings at the mission house. Mr. Van Tassel also preaches once on the Sabbath at the Indian village near the station. A considerable number of white people attend the meetings on the Sabbath. Two persons have been admitted to the church.

More than a year ago Mr. Van'Tassel published a small elementary book of 23 pages, which he had prepared in the Ottawa language, containing also a few hymns and scripture reading lessons. Five hundred copies were printed, making 14,000 pages. All those in the school who can read, are taught in this as well as in English books. A few of the adults are also learning to read, and all appear much interested in hearing reading and singing in their own language.

Industry and temperance have made considerable advances among the Indians during the past year. Much more land is cultivated than heretofore. Some of the traders in the vicinity have discontinued the sale of intoxicating liquors, and others have promised not to sell any directly or indirectly to the Indians.

## INDIANS IN THE STATE OF NEW-YORK.

TUSCARORA.—John Elliot, *Missionary*; Mrs. Elliot. Miss Elizabeth Stone, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Hanover Bradley, *Manager of Secular Affairs*; Mrs. Bradley. Miss Asenath Bishop, Miss Phebe Selden, Miss Rebecca Newhall, and Miss Emily Root, *Teachers and Assistants*.

CATTARAUGUS.—William A. Thayer, *Teacher and Catechist*; Mrs. Thayer; Asher Bliss, *Missionary*, with his wife, are expected to proceed to this station during the present month.

ALLEGHANY.—No mission family resides at this station, but the church organized here is frequently visited by missionaries from the other stations. Religious meetings are held, and other measures taken to instruct and benefit the people.

Though the revival which prevailed at these stations during the period embraced in the last Report, has not been continued during the past year with the same power, yet much seriousness has been visible at all the stations, and a number have been hopefully converted. At Tuscarora the church, which, in February 1831, consisted of fifteen members only, who were in a cold and dispirited state, has been revived and enlarged until it now em-



braces fifty-eight members, most of whom exhibit much of the spirit of Christ, and walk in a good measure worthy of their profession. Some, however, have been subjected to discipline. Nearly all admitted to the church were members of a temperance society. There are now twenty praying families. Twenty-nine children have been baptized within the last two years.

There has been no special seriousness at Seneca during the past year. Of late, however, there has been more attention to the means of grace, and some, it is hoped, have been renewed by the Spirit of God. Those who were subjects of the revival during the preceding year have appeared well. Thirteen persons were admitted to the church in January, making the number of members at this station, above sixty. Sixteen children have been baptized.

Early in the year the church members at Cattaraugus were unusually united and affectionate, and manifested great tenderness of feeling. Six persons were admitted last fall, and three more in January, making the whole number of church members here fifty-three. Of the other Indians some have manifested much anxiety concerning their souls during the year, and some have been hopefully born again. One person died in a very happy and triumphant manner, bearing a most impressive testimony to the excellence of the gospel. It was the first death that had occurred in the church.

Eleven persons have been received into the church on the Alleghany reservation during the year, making the whole number twenty-six. Some others are candidates.

The churches on these four reservations now embrace about two hundred members. In several respects the character of the church members has been much improved during the year. Heretofore many persons have been married only in the usual Indian manner, and the marriage contract thus informally made has been too often lightly regarded. But during the last year all the churches have, with great unanimity, adopted resolutions that all their members, as well as those who should hereafter be received, who were living together as husband and wife, should be married in the Christian manner, and that all marriages in the church hereafter should be celebrated in that manner. Great good is expected to result from this change, and much reproach will be avoided.

All the churches have also adopted a rule requiring the members to abstain entirely from the use of intoxicating liquors,

The school at Tuscarora averaged about twenty-five or thirty scholars through the winter and spring. During the summer it has been smaller. The school was commenced about the year 1805, under the Rev. Mr. Holmes, first missionary and teacher at this station. It was subsequently discontinued, and again resumed under the care of the Board in 1827, since which time ninety persons have been members. The Sabbath school at this station consists of upwards of forty scholars, and has been taught principally by native teachers. During the year the Indians have built a good school-house at the expense of two hundred dollars, all of which, except eight or ten dollars, was paid by themselves.

The school at Seneca has suffered much for the want of a permanent male teacher, and has also been interrupted by sickness among the scholars. A considerable number have, however, attended a large part of the year, and made good progress. Some arrangement will probably soon be made by which the expenses of this boarding school will be borne principally by the Indians; who, it is believed, are now able to sustain the burden, and sufficiently appreciate the advantage of such an undertaking to induce them to undertake it.

During the winter a small boarding school was maintained at Cattaraugus, at the expense of the Indians; and during the summer there has been a small day school. Those most interested in the school have recently made arrangements, by which they will more systematically and steadily furnish provisions for the scholars.

The Christian party on the Alleghany reservation have taken entire charge of their own school, hiring their teacher at ten dollars per month, and boarding their children.

Besides the improvement in respect to temperance and a regard for the marriage contract, visible in the churches, there has been an improvement in the same respects among the people generally. There are probably more than four hundred persons who are members of the temperance societies on the four reservations, and very few have violated their pledge to abstain totally from the use of ardent spirits.

At Tuscarora not less than one half of all the adults often drank to intoxication three years ago; now, not more than one in twenty are addicted to this sin. Ten or twelve habitual drunkards have been reclaimed. The Sabbath is also much more generally observed than heretofore, on this reservation, as a day of holy rest. Ball-plays and other indecent and sinful amusements have given



place to the prayer meeting. Industry, followed by all the comforts of life, has also increased among the people. They now raise twice the amount of grain they did three years ago. Their houses, barns, fields, orchards, all bear testimony to what the gospel does to promote the comfort and welfare of the people.

The mission farm, a mile from the station, has been sold during the year for \$1,200.

Mr. and Mrs. Elliot were absent from the station about four months on account of impaired health, during which time their place was supplied by Mr. Hall from the Theological Seminary at Auburn.

In February last a general convention of the Christian chiefs residing on five reservations in this part of the state of New-York, was held at Cattaraugus, at which various subjects relating to the improvement and welfare of the Indians were discussed, and a general temperance society and missionary society were organized. A similar convention is expected to be held annually, and will probably result in much good.

#### SUMMARY.

The twelve missions under the care of the Board embrace fifty-five stations; sixty-eight ordained missionaries, four physicians not ordained; three printers; seventeen teachers; twenty farmers and mechanics; and one hundred and twenty-six females, married and single;—making a total of *two hundred and thirty-seven* laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twelve hundred and seventy-six schools; and fifty-nine thousand seven hundred and eighty-four scholars. The thirty-six churches gathered among the heathen contain about eighteen hundred members. Our printing presses have sent forth about fourteen millions two hundred thousand pages during the year; swelling the whole number from the beginning to 61,000,000 of pages in eleven different languages.

Thirteen ordained missionaries and three assistant missionaries have received appointments to different, and most of them distant, fields of labor—the greater part to proceed immediately, and the rest within a few months. Most of these are to be accompanied by wives. Two other missionaries have also been appointed, but the time of their departure is not yet determined.

## CONCLUSION.

Twenty years ago, the fundamental principle of Christian morals, *that it is the duty of EVERY ONE to take some part in sending the gospel to the heathen*, was almost latent in our churches. It attracted little attention in any part of the country, and exerted almost no influence. But there has been a great and happy change. The excitement occasioned by the sending forth of missionaries, produced, by the blessing of God, a resurrection of that principle in our churches, and ever since it has been gaining attention; till now, it would be almost as easy to shut up the orb of day as to hide it from view. It is recognized in thousands of pulpits, and lecture-rooms, and inquiry-meetings; not only among the denominations with which the Board is immediately connected, but among Baptists, and Methodists, and Episcopalians. Far and wide through the land, it enters into the system of family and sabbath-school instruction. You meet with it also in tracts, and religious newspapers, and monthly religious journals, and religious books of every size and description.

As a consequence of this increasing knowledge and increasing sense of responsibility, it is coming to pass more and more in our churches, that men contribute in support of benevolent objects from *principle*—from a *deep and settled conviction of duty*, rather than from *excitement*. This is a fact most auspicious in its bearing on the perpetuity and growth of the missionary enterprise. Children trained up for this work, may be expected to feel and do more for it than their parents who were not. The next generation may be expected to prosecute the work with more spirit than the present; and the generation following, with still greater zeal; and so on from generation to generation. A larger and larger number of individuals will engage in the glorious enterprise, and the devotedness of the real disciples of Christ, in all parts of the land, will approximate nearer and nearer to the elevated standard of the gospel. Such has been the fact for twenty years past; and such it will be, we believe, for years and even ages to come; till the earth is filled with ministers of the gospel, and Bibles, and tracts, and till the Holy Ghost comes down to bless these means for the subjugation of all nations to the truth.

A *second* fact of some importance is, that not less than a fourth part of the pagan world is at this moment subject to protestant



governments. It is easy to see, also, that all pagan and Mohammedan countries are coming, one after another, under the power, or at least under the commanding influence, of nations nominally Christian.

*Another* fact of great interest is this—that by means of a *few* languages we may reach the greater part of mankind. This is true, notwithstanding the very great number of languages in the world. The Chinese language is spoken by not less than a *fifth* part of our race. Throughout the whole of southern Africa there appears to be, substantially, but two languages. The Polynesian islands, though scattered over a great ocean, and embracing different dialects, are believed to contain not more than one or two languages. And the farther researches on this subject are prosecuted, the less formidable does the obstacle appear to be, which is found in the different languages and dialects of mankind.

The power of the press is *another* fact of amazing interest. It is a gift, which we should probably all choose in preference to that of tongues, if we could have but one. It multiplies the Holy Scriptures by thousands and hundreds of thousands, in a single year; and will yet multiply them by millions and hundreds of millions, in the same time: and, so far as the *means* are concerned for sending the gospel through the earth, it suffices, of itself, to place us incomparably in advance of the primitive ages of the church.

*Another* fact of commanding interest is this—that *very many, if not all the leading superstitions of the world, are comparatively in their dotage*. Not one of them stands forth in the giant strength of youth. Not one of them exerts the sway it once did over the imagination and passions of their votaries. The contrary is true to an animating extent. Our western Indians, for instance, have scarcely anything remaining of their ancient superstitions to oppose the gospel. The idolatrous system of the Sandwich islanders died of old age. The religion of India, at present, consists more in *usage*, than in *passion*; and long is the time since the religion of China was animated by mind and feeling. As for Mohammedanism and Popery, they are on the wane, and cannot possibly recover.

The *last* and perhaps the most remarkable fact which will be mentioned, is—that *the work of publishing the gospel to the heathen is begun auspiciously, and almost simultaneously and without concert, in most of the great districts of the unevangelized world*.

Thus, among the American Indians, the work of publishing the gospel is begun in Labrador, and in not less than one hundred and forty places along our northern frontiers and on either side of the Mississippi. It is begun, and has made great advances, in Greenland. It is begun in Africa, on the south, and west, and northeast. It is begun in the heart of the great island of Madagascar. In the island of Ceylon it is begun on the north, in the centre, and on all sides. India is assailed by the soldiers of the cross in not less than a hundred and fifty points, along her coasts, and in her great and populous interior. On the shores of western Asia, the work is begun at the foot of Lebanon, at Smyrna, and in the metropolis of the Turkish empire. Among the mountains of Caucasus, between the Black and Caspian seas, it is begun; and in the ancient seats of the human race, upon the plains of Shinar. It is begun in the elevated regions of central Asia, among the worshippers of the Grand Lama. From thence China will one day be entered from the north; and some are now preparing and more are hastening to assail it from the south. And finally, the work of publishing the gospel in the ten thousand islands of the Indian and Pacific oceans, is begun at both extremities of that vast and interesting archipelago.

A more judicious beginning, as to the posts to be occupied, there could not well be, if our object is to publish the gospel everywhere in the shortest time. Far better is it to have the seven hundred missionaries, now among the heathen, thus scattered, than to have them all concentrated in one kingdom. It is analogous to the manner in which great countries are usually peopled—by small settlements scattered here and there, each becoming a radiating point. Though the posts already occupied by missionaries among the heathen are less than six hundred, they are providentially such in the different parts of the world, that almost the whole earth is brought within distinct observation. They are such, that the greater part of mankind must soon hear rumors of the efforts made by Christian missionaries. They are such, that by means of these several Christian missions, each pleading in behalf of its respective district, the WHOLE WORLD is, as it were, calling for relief, within the view and hearing of the Christian church. Nor can such a plea, coming from so many quarters, urged with so much importunity and by so many eloquent voices, and enforced by the commands and promises and Spirit of Jehovah, long be unheeded by any of the real disciples of the Lord Jesus.



## Pecuniary Accounts.

### EXPENDITURES OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1832.

---

#### *Bombay Mission.*

REMITTANCES, chiefly in Bills of Exchange on London,	\$*11,346 88	
Printing paper, books, &c.	- - - - -	2,602 99
Donation received in Bombay,	- - - - -	200 00
Outfit and expenses of Mr. and Mrs. Boggs,	- - - - -	558 28
Passage of Mr. and Mrs. Boggs from Salem to Bombay,		600 00
Passage of Mrs. Garrett and her children from Bombay to Salem,	- - - - -	600
Expenses of do. since their return,	- - - - -	49 75
		15,957 90

#### *Ceylon Mission.*

Remittances in Bills of Exchange on London,	- - - - -	*22,495 21
Books, &c.	- - - - -	342 34
		22,837 55

#### *Mission to South Eastern Asia.*

Remittance and drafts, for expenses of Mr. Bridgman and Mr. Abeel,	- - - - -	1,557 22
Donation received in Canton,	- - - - -	105 00
Books, &c.,	- - - - -	17 57
		1,679 79
		Carried forward, \$40,475 24

\* The arrangement made by the Board with their Bankers in London, Messrs. Baring, Brothers & Co., by which, instead of sending specie, the bills of the Treasurer are negotiated in Bombay, Ceylon, Canton, and the Mediterranean, has proved a considerable saving of expense, and greatly facilitated the pecuniary operations of the Board.

Brought forward, \$40,475 24

*Mediterranean Mission.*

Remittances and drafts paid in Boston,	- - -	15,244 53
Printing paper, types, books, &c.,	- - -	1,568 55
Donations received in Beyroot and Constantinople,	-	634 45
Outfit, in part, of Mr. and Mrs. Thomson,	- - -	330 53
Expenses of Rev. E. Smith, since his return,	- -	50 00
		17,828 11

*Jewish Mission in Turkey.*

Outfit of Mr. Schaffler, and his passage to Havre,	- -	364 75
Bills of Exchange, &c., furnished Mr. Schaffler, towards his future expenses,	- - - - -	744 04
		1,108 79

*Sandwich Islands Mission.*

Drafts and remittances,	- - - - -	2,869 00
Sundry supplies shipped from Boston and New-Bedford, including provisions for the missionaries who sailed in the ship Averick, and their passage to the Islands,		12,827 34
Outfit and expenses of Mr. and Mrs. Alexander,	- -	772 15
_____of Mr. and Mrs. Hitchcock,	-	621 83
_____of Mr. and Mrs. Spaulding,	- -	600 95
_____of Mr. and Mrs. Lyman,	- - -	502 53
_____of Mr. and Mrs. Lyons,	- - -	501 01
_____of Mr. and Mrs. Forbes,	- - -	496 54
_____of Dr. and Mrs. Chapin,	- - -	483 42
_____of Mr. and Mrs. Armstrong,	- - -	440 96
_____of Mr. and Mrs. Emerson,	- -	412 21
Expenses of Mr. Rogers,	- - - - -	75 00
do. of S. & H. M. Whitney,	- - - - -	28 81
		20,631 75

*Mission among the Cherokees.*

Drafts and remittances,	- - - - -	7,110 93
Donations in money at the different stations,	- - -	283 17
Articles purchased in Boston and Augusta, including freight, &c.,	- - - - -	2,954 92
		10,349 02

*Mission among the Choctaws.*

Purchases, &c.,	- - - - -	34 27
-----------------	-----------	-------

[It should be observed that the schools among the Choctaws are supported principally by funds paid by them out of the annuities which they receive from the government of the United States in consequence of treaty stipulations. Were it not for these payments, the expenses of the Board would be much greater than they are, both in the Choctaw and Chickasaw nations. In a few years the annuities will cease.]

*Mission among the Chickasaws.*

Drafts and purchases,	- - - - -	770 91
Donations received at the stations,	- - - - -	32 25
		803 16

Carried forward, \$91,230 34



Brought forward, \$91,230 34

*Mission among the Cherokees of the Arkansas.*

Drafts and remittances, - - - - -	2,796 25
Purchases in Boston and New-Orleans, . - - - -	2,099 02
Donation received at Fairfield, - - - - -	50 00
	<hr/>
	4,945 27

The sum of \$6,031 64, being the balance of the amount received of the government, agreeably to the treaty with the Cherokees of the Arkansas, in remuneration for the expenses formerly incurred for buildings and improvements at the old station, remained on hand as was stated in last year's Report. \$1,086 37, the difference between that balance and the expenditures this year, will be applied towards expenses of this mission for the next year.

*Mission among the Choctaws of the Arkansas.*

Outfit, travelling expenses, &c. of Mr. Williams, including various purchases, - - - - -	1,198 36
Outfit, travelling expenses, &c. of Mr. Wright, including various purchases, - - - - -	1,398 36
	2,596 72

*Mission among the Osages.*

Expenses at Harmony, - - - - -	1,761 98
----- at Union, - - - - -	2,048 88
----- at Hopefield, - - - - -	327 45
----- at Boudinot, - - - - -	302 50
Allowance to Mr. Pixley, - - - - -	102 16
	4,542 97

*Mission near Green Bay.*

Drafts, &c., - - - - -	603 81
------------------------	--------

*Mackinaw Mission.*

Drafts, purchases, &c., - - - - -	3,987 40
Donations received at Mackinaw, - - - - -	298 34
Travelling expenses of assistant missionaries, - - - - -	55 00
	4,340 74

*Ojibeway Mission.*

Expenses of Mr Hall and Mr. Boutwell, - - - - -	87 50
---	-------

*Maumee Mission.*

Drafts, purchases, &c., - - - - -	1,000 29
-----------------------------------	----------

*Indians in New-York.*

Cattaraugus station, - - - - -	749 78
Seneca do. - - - - -	851 20
	<hr/>
	1,600 98

Carried forward, \$106,003 35.

Brought forward, \$106,003 35

The farm at Tuscarora has been sold, and \$500 received in part payment. The expenses of the station during the year have amounted to \$415 68, and the balance of \$84 32 will be applied towards the expenses of the mission for the next year.

*Indian Missions generally.*

Transportation, freight, &c. of articles received at Boston, New-York, and other places,	-	-	-	-	-	-	-	110 75
--	---	---	---	---	---	---	---	--------

*Greek Youths.*

Expenses of A. Karavelles, including passage to Malta,	-	384 72	
Expenses of A. Paspatis, including passage to Malta,	-	277 21	661 93

*Education of other Youths.*

Expenses of Stephen Foreman at the Union Theological Seminary,	-	-	-	-	-	-	-	50 00
--	---	---	---	---	---	---	---	-------

*Agencies.*

Services of Rev. G. W. Hathaway, 3 weeks,	-	-	-	24 00
Travelling expenses,	-	-	-	5 00
do. of Rev. N. S. Folsom, 4 weeks,	-	-	-	32 00
Travelling expenses,	-	-	-	10 00
do. of Rev. W. P. Alexander, 4 weeks,	-	-	-	32 00
Travelling expenses,	-	-	-	16 00
do. of Rev. R. Armstrong, 6 weeks,	-	-	-	48 00
do. of Rev. J. S. Emerson, 6 weeks,	-	-	-	48 00
Travelling expenses,	-	-	-	32 53
do. of Rev. Samuel Munson, 6 weeks,	-	-	-	48 00
Travelling expenses,	-	-	-	12 64
do. of Rev. Joseph Lane, 7 weeks,	-	-	-	28 00
Travelling expenses,	-	-	-	3 14
do. of Rev. D. McKinley, 12 weeks,	-	-	-	96 00
Travelling expenses,	-	-	-	35 88
do. of Rev. W. M. Thomson, 16 weeks,	-	-	-	128 00
Travelling expenses,	-	-	-	55 00
do. of Rev. G. W. Boggs, 25 weeks,	-	-	-	200 00
Travelling expenses,	-	-	-	25 20
do. of Rev. J. G. Brackenridge, 19 weeks,	-	-	-	152 00
Travelling expenses,	-	-	-	9 62
do. of Rev. C. Marsh, 28 3-4 weeks,	-	-	-	230 00
do. of Rev. O. Eastman, 4 1-2 months,	-	-	-	223 34
Travelling expenses,	-	-	-	53 64
do. of Rev. H. Bardwell, 4 1-2 months,	-	-	-	225 00
Travelling expenses,	-	-	-	59 86
do. of Rev. Dr. D. Porter, within the year 1831, including travelling expenses,	-	-	-	300 00

Carried forward, \$2,132 85 \$106,826 03



	Brought forward,	\$2,132 85	\$106,826 03
Services of Rev. H. P. Strong, within 11 months, including travelling expenses,	- - - -	370 00	
do. of Rev. A. Bullard, 5 months,	- - - -	416 66	
Travelling expenses,	- - - -	106 99	
Expenses of Mr. Bullard in removing his family to Cincinnati,	- - - -	150 00	
Expenses of Mr. Anderson while on an agency in the state of New-York,	- - - -	88 73	
Expenses of Deputations to attend the anniversaries of various auxiliary societies, &c.,	- - - -	274 65	3,539 88

*General Expenses.*

Travelling expenses of members of the Board in attending the annual meeting in New-Haven, Oct. 1831,	- -	229 00	
Contingent expenses of the annual meeting,	- -	7 00	236 00

*Secretary's Department.*

Salary of Mr. Anderson, in part, for the year ending August 31, 1832,	- - - -	1,000 00	
Salary of Mr. Greene, in part, for the same period,	- -	1,000 00	
Services of assistants,	- - - -	160 78	
Paid for transcribing,	- - - -	126 39	2,287 17
A portion of the expenses of this department is defrayed from the income of the Permanent Fund for this object.			

*Treasurer's Department.*

Salary of the Treasurer, in part, for the year ending August 31, 1832, (the residue having been paid by individuals,)	- - - -	1,000 00	
Clerk hire within the year,	- - - -	480 00	1,480 00

*Printing, &c.*

Twenty-second Annual Report, 2,500 copies, including paper, folding, covers, &c.,	- - - -	441 73	
Abstract of do., 2,000 copies,	- - - -	78 11	
Missionary Paper No. 5, 3,000 copies,	- - - -	35 27	
do. do. No. 8, 15,000 do.	- - - -	54 32	
do. do. No. 9, 3,000 do.	- - - -	80 87	
do. do. No. 11, 3,000 do.	- - - -	35 27	
do. do. No. 13, 3,000 do.	- - - -	62 63	
do. do. No. 15, 3,000 do.	- - - -	62 63	
do. do. No. 17, 3,750 do.	- - - -	75 73	
do. do. No. 18, 3,000 do.	- - - -	44 39	
do. do. No. 19, 3,000 do.	- - - -	11 12	
Missionary Statements, 3,000 do.	- - - -	37 31	
Essay on right use of property, 3,000 copies,	- - -	43 61	

---

Carried forward, \$1,062 99 \$114,369 08

## PECUNIARY ACCOUNTS.

	Brought forward,	\$1,062 99	\$114,369 08
Dr. Woods's sermon on the death of Mr. Evarts,	- -	80 00	
Dr. Woods's sermon at the annual meeting of the Board,	- -	31 00	
Prof. Stuart's sermon at the ordination of Mr. Schaufler,	- -	61 05	
Monthly Papers, Nos. 1 to 6, 3,000 copies each,	- -	72 60	
Certificates, blank receipts, &c.,	- - - -	55 15	
Copies of the <i>Missionary Herald</i> , at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	- - - - -	2,244 00	—3,606 79

*Agency in New-York.*

Salary of Mr. George M. Tracy, for the year ending August 31, 1832, including clerk hire, office rent and taxes, stationary, fuel, &c.,	- - - - -	1,071 56
---	-----------	----------

*Miscellaneous Charges.*

Postage of letters and pamphlets,	- - - - -	598 19
Fuel and oil,	- - - - -	64 88
Blank books and stationary,	- - - - -	67 66
Wrapping paper, twine, nails, &c.,	- - - - -	20 04
Porterage, labor, freight, transportation of bundles, &c.,	- - - - -	82 01
Periodical publications, books, pamphlets and binding of books for various stations, &c.,	- - - - -	305 38
Books for the missionary library,	- - - - -	173 21
Rent of the <i>Missionary Rooms</i> ,	- - - - -	362 50
Insurance on property at the <i>Missionary Rooms</i> ,	- - - - -	12 70
Discount on bank notes and drafts, 40 78; counterfeit notes and notes of banks that have failed, 30 17;	- - - - -	70 95
Allowance towards the support, at the Retreat for the Insane at Hartford, of Miss Eliza Cleaver, formerly belonging to the Osage mission,	- - - - -	150 00
Total expenditures of the Board,	- - - - -	120,954 95
Balance for which the Board was in debt Sept. 1st, 1831,	- - - - -	2,941 53
		\$123,896 48
Balance on hand, carried to new account, Sept. 1st, 1832,	- - - - -	6,677 64
		\$130,574 12

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING  
AUGUST 31, 1832.

Donations received during the year, as acknowledged in the <i>Missionary Herald</i> ,	- - - - -	\$117,392 00
Legacies received within the year, as acknowledged in the <i>Missionary Herald</i> ,	- - - - -	10,349 93
Interest on the Permanent Fund,	- - - - -	2,340 48
Interest on temporary loans,	- - - - -	491 71
		\$130,574 12



PERMANENT FUND.

The Permanent Fund amounted, on the 31st of August 1831, to	-	\$41,905 31
Gain on bank stock sold,	- - - - -	42 50
		<hr/>
		\$41,947 81

PERMANENT FUND FOR OFFICERS.

The Fund for Corresponding Secretary amounted, August 31, 1831, to	\$31,734 30
Received during the year, as follows:	
Donation, as acknowledged in the Missionary Herald,	- 4 20
For profits of the Missionary Herald,	- - - 1,937 15
For interest, in part, on this fund,	- - - 924 46
	<hr/>
	34,600 11
The Fund for Treasurer amounted, August 31, 1831, to	- 2,468 07
Received during the year, for interest,	- - - 138 00
	<hr/>
	\$37,206 18

## Auxiliary Societies.

THE following is a list of payments made during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixth volume of the *Missionary Herald*, p. 365. The year commences with September 1831, and ends with August 1832. It should be remarked, that some of these societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

### MAINE.

Somerset County,	Rev. Josiah Tucker, Sec.	Madison,	
	James Dinsmore, Tr.	Norridgewock,	88 50
Lincoln County,	Rev. David M. Mitchell, Sec.	Waldoboro',	
	Warren Rice, Tr.	Wiscasset,	340 89
Cumberland County,	Reuben Mitchell, Sec.	Portland,	
	Wm. C. Mitchell, Tr.	Do.	943 23
York County,	Charles W. Williams, Tr.	Kennebunk,	473 17
Oxford County,	Rev. Hugh A. Merrill, Sec.	Norway,	
	Levi Whitman, Tr.	Do.	000 00.....1,845 79

### NEW HAMPSHIRE.

Rockingham Co. East,	Rev. S. W. Clark, Sec.	Greenland,	
	Daniel Knight, Tr.	Portsmouth,	233 44
Rockingham Co. West,	Rev. Calvin Cutler, Sec.	Windham,	
	Dr. Reynolds, Tr.	Chester,	446 23
Strafford County,	Rev. Joseph Lane, Sec.	Meredith Village,	
	Asa Freeman, Tr.	Dover,	444 22
Merrimack County,	Samuel Evans, Tr.	Concord,	643 50
Hillsboro' County,	Silas Aiken, Sec.	Amherst,	
	Richard Boylston, Tr.	Do.	1,847 36
Cheshire County,	Rev. Z. S. Barstow, Sec.	Keene,	
	C. H. Jaquith, Tr.	Do.	492 61
Sullivan County,	Rev. Israel Newell, Sec.	Plainfield,	
	James Breck, Tr.	Newport,	485 61
Grafton County,	William Green, Tr.	Plymouth,	622 40.....5,215 37

### VERMONT.

Windham County,	Rev. J. L. Stark, Sec.	W. Brattleboro',	
	N. B. Williston, Tr.	Brattleboro',	148 68
Windsor County,	Rev. John Richards, Sec.	Windsor,	
	Rev. Joseph Tracy, Tr.	Do.	299 69
Orange County,	Rev. S. McKeen, Sec.	Bradford,	
	J. W. Smith, Tr.	Chelsea,	355 00
Washington County,	S. C. French, Tr.		151 25
Franklin County,	H. Janes, Sec. and Tr.	St. Albans,	267 60
Chittenden County,	Prof. Geo. W. Benedict, Sec.	Burlington,	
	Wm. J. Seymour, Tr.	Do.	307 00
Addison County,	Rev. Thos. A. Merrill, Sec.	Middlebury,	
	E. Brewster, Tr.	Do.	454 52
Rutland County,	Rev. Amos Drury, Sec.	Fairhaven,	
	James D. Butler, Tr.	Rutland,	936 47.....2,920 21

Carried forward, \$9,981 37

Brought forward, \$9,981 37

## MASSACHUSETTS.

Berkshire County,	Rev. W. A. Hawley, Sec.	Hinsdale,	
	R. Colton, Tr.	Lenox,	1,967 31
Franklin County,	Rev. Daniel Crosby, Sec.	Conway,	
	Franklin Ripley, Tr.	Greenfield,	1,195 87
Northampton & Vicin.	Daniel Stebbins, Sec.	Northampton,	
	Josiah D. Whitney, Tr.	Do.	2,946 68
Hampden County,	Rev. Dorus Clark, Sec.	Blandford,	
	S. Warriner, Tr.	Springfield,	1,635 09
Brookfield Association,	Rev. Micah Stone, Sec.	South Brookfield,	
	Allen Newell, Tr.	West Brookfield,	1,298 42
Worcester Co. North } Vicinity, }	Rev. Cyrus Mann, Sec.	Westminster,	
	Aaron Wood, Tr.	Do.	843 51
Worcester Co. Central,	Henry Wheeler, Tr.	Worcester,	1,761 66
Worcester Co. Relig. } Charitable Soc. }	Rev. John Maltby, Sec.	Sutton,	
	Henry Mills, Tr.	Millbury,	812 83
Middlesex County,	Rev. Elijah Demond, Sec.	Holliston,	
	Cyrus Davis, Tr.	Concord,	113 62
Essex County North,	Rev. L. F. Dimmick, Sec.	Newburyport,	
	J. S. Pearson, Tr.	Do.	492 68
Essex County South,	Rev. George Cowles, Sec.	Danvers,	
	Joseph Adams, Tr.	Salem,	1,485 80
Boston and Vicinity,	Rev. G. W. Blagden, Sec.	Boston,	
	Charles Stoddard, Tr.	Do.	7,446 52
Norfolk County,	Rev. Harrison G. Park, Sec.	Dedham,	
	Rev. E. Burgess, Tr.	Do.	642 60
Palestine Miss. Soc.	Rev. Jonas Perkins, Sec.	Weymouth,	
	E. Alden, Tr.	Randolph,	1,317 59
Taunton and Vicinity,	Rev. Erastus Maltby, Sec.	Taunton,	
	Hodges Reed, Tr.	Do.	351 85
Plymouth County,			182 62
Pilgrim Association,	George Russell, Tr.	Kingston,	76 77
Old Colony Association,	Rev. Samuel Nott, Sec.	Wareham,	
	Haydon Coggeshall, Tr.	New Bedford,	713 52
Barnstable County,	Rev. Benj. Woodbury, Sec.	Falmouth,	
	Rev. N. Cogswell, Tr.	Yarmouth,	812 80.....26,007 74

## CONNECTICUT.

Litchfield County,	Rev. Epaphras Goodman, Sec.	Torrington,	
	F. Denning, Tr.	Litchfield,	3,362 00
Hartford County,	Daniel P. Hopkins, Sec.	Hartford,	
	James R. Woodbridge, Tr.	Do.	3,807 00
Farmington & Vicin.	Horace Cowles, Sec.	Farmington,	
	Martin Cowles, Tr.	Do.	816 23
Tolland County,	Elisha Stearns, Sec.	Tolland,	
	Jonathan R. Flynt, Tr.	Do.	1,139 49
Windham Co. North,	Edwin Newbury, Tr.	Brooklyn,	472 48
Windham Co. South,	Rev. Dennis Platt, Sec.	Canterbury,	
	Zalmon Storrs, Tr.	Mansfield Centre,	671 97
Norwich and Vicinity,	Rev. Charles Hyde, Sec.	Norwich,	
	F. A. Perkins, Tr.	Do.	1,645 71
New London & Vicin.	Courtland Starr, Sec.	New London,	
	W. P. Cleaveland, Tr.	Do.	177 00
Middlesex Association,	Rev. Aaron Hovey, Sec.	Saybrook,	
	Clark Nott, Tr.	Do.	581 84

Carried forward, \$12,673 72 \$35,989 11



Brought forward, \$12,673 72 \$35,989 11

Colchester & Vicinity, Samuel H. Fox, Sec.	Colchester,	283 53
Middletown & Vicinity, Richard Rand, Sec.	Middletown,	
Richard Hubbard, Tr.	Do.	251 02
New Haven Co. East, Rev. Zalva Whitmore, Sec.	North Guilford,	
S. Frisbie, Tr.	Branford,	684 55
New Haven City, C. J. Salter, Tr.	New Haven,	827 81
New Haven Co. West, Rev. Prince Hawes, Sec.	Woodbridge,	
W. Stebbins, Tr.	West Haven,	826 25
Fairfield Co. East, Rev. Abner Brundage, Sec.	Brookfield,	
Silvanus Sterling, Tr.	Bridgeport,	815 46
Fairfield Co. West, Rev. Theophilus Smith, Sec.	New Canaan,	
Matthew Marvin, Tr.	Wilton,	567 86....16,930 20

## NEW YORK.

New York City and } George M. Tracy, Sec.	N. Y. City,	
Brooklyn, } Wm. W. Chester, Tr.	Do.	9,984 91
Columbia County, Rev. Joel Osborn, Sec.	Austerlitz,	
Israel Platt, Tr.	Hudson,	372 77
Washington County, M. Freeman, Tr.	Salem,	42 50
Oneida County, Thomas Walker, Sec.	Utica,	
Abijah Thomas, Tr.	Do.	4,211 68
Central Aux. Soc. of } Rev. Henry P. Strong, Sec.	Phelps,	
Western N. York, } Rev. A. D. Eddy, Tr.	Canandaigua,	1,508 73
Yates County,		109 50
Monroe County, Everard Peck, Sec.	Rochester,	2,025 75....18,255 84

## NEW JERSEY.

Essex County, Rev. John McDowell, D.D. Sec.	Elizabethtown,	
Theodore Frelinghuysen, Tr.	Newark,	1,196 87
Morris County, Jacob M. King, Tr.	Morristown,	295 24
Central Aux. Society, J. S. Green, Tr.	Princeton,	160 87.....1,652 98

## PENNSYLVANIA.

Pittsburgh & Vicinity, John McKee, Sec.		
Michael Allen, Tr.	Pittsburgh,	208 35

## OHIO.

Ashtabula County,		54 64
Geauga County,		12 32
Portage County, Rev. Geo. Sheidon, Sec.	Franklin,	
J. Swift, Tr.	Do.	215 04
Trumbull County, George Mygatt, Tr.	Warren,	83 46.....365 46

## MICHIGAN TERRITORY.

Mackinaw, W. Mitchell, Tr.		189 00
		<u>\$73,590 94</u>

## APPENDIX.

---

### ACT OF INCORPORATION.

#### COMMONWEALTH OF MASSACHUSETTS.

*In the year of our Lord One Thousand Eight Hundred and Twelve: An Act to incorporate the American Board of Commissioners for Foreign Missions.*

Whereas WILLIAM BARTLET and others have been associated under the name of the American Board of Commissioners for Foreign Missions, for the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the holy Scriptures, and have prayed to be incorporated in order more effectually to promote the laudable object of their association.

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same,* That WILLIAM BARTLET, Esq. and SAMUEL SPRING, D. D., both of Newburyport, JOSEPH LYMAN, D. D., of Hatfield, JEDIDIAH MORSE, D. D., of Charlestown, SAMUEL WORCESTER, D. D., of Salem, the Hon. WILLIAM PHILLIPS, Esq., of Boston, and the Hon. JOHN HOOKER, Esq., of Springfield, and their associates, be, and they hereby are incorporated and made a body politic by the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and by that name may sue and be sued, plead and be impleaded, appear, prosecute, and defend, to final judgment and execution; and in their said corporate capacity, they, and their successors forever, may take, receive, have and hold in fee-simple or otherwise, lands, tenements, and hereditaments, by gift, grant, devise, or otherwise, not exceeding the yearly value of four thousand dollars; and may also take and hold by donation, bequest, or otherwise, personal estate to an amount, the yearly income of which shall not exceed eight thousand dollars; so that the estate aforesaid shall be faithfully appropriated to the purpose and object aforesaid, and not otherwise. And the said corporation shall have power to sell, convey, exchange, or

lease all or any part of their lands, tenements, or other property for the benefit of their funds, and may have a common seal which they may alter or renew at pleasure. *Provided*, however, that nothing herein contained shall enable the said corporation, or any person or persons, as trustees for or for the use of said corporation, to receive and hold any gift, grant, legacy, or bequest, heretofore given or bequeathed to any person in trust for said Board, unless such person or persons, could by law have taken and holden the same, if this act had not passed.

SEC. 2. *Be it further enacted*, That the said Board, may annually choose from among themselves, by ballot, a President, a Vice President, and a Prudential Committee; and, also, from among themselves or others a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and such other officers as they may deem expedient; all of whom shall hold their offices until others are chosen to succeed them, and shall have such powers and perform such duties as the said Board may order and direct; and in case of vacancy by death, resignation, or otherwise, the vacancy may in like manner be filled at any legal meeting of the said Board. And the said Treasurer shall give bond with sufficient surety, or sureties, in the judgment of the Board, or the Prudential Committee, for the faithful discharge of the duties of his office.

SEC. 3. *Be it further enacted*, That all contracts, and deeds, which the said Board may lawfully make and execute, signed by the chairman of said Prudential Committee, and countersigned by their clerk, (whom they are hereby authorized to appoint,) and sealed with the common seal of said corporation, shall be valid in law to all intents and purposes.

SEC. 4. *Be it further enacted*, That the first annual meeting of the said Board shall be on the third Wednesday of September next, at such place as the said William Bartlet may appoint; and the present officers of said Board shall continue in office until others are elected.

SEC. 5. *Be it further enacted*, That the said Board, at the first annual meeting aforesaid, and at any subsequent annual meeting, may elect by ballot any suitable persons to be members of said Board, either to supply vacancies, or in addition to their present number.

SEC. 6. *Be it further enacted*, That the said Board shall have power to make such bye-laws, rules, and regulations, for calling future meetings of said Board, and for the management of their concerns, as they shall deem expedient; *provided* the same are not repugnant to the laws of this Commonwealth.

SEC. 7. *Be it further enacted*, That one quarter part of the annual income from the funds of said Board shall be faithfully appropriated to defray the expense of imparting the holy Scriptures to unevangelized nations in their own languages: *Provided*, that nothing herein contained shall be so construed as to defeat the



express intentions of any testator, or donor, who shall give or bequeath money to promote the great purposes of the Board: *Provided*, also, that nothing herein contained shall be so construed as to restrict said Board from appropriating more than one quarter of said income to translating and distributing the Scriptures whenever they shall deem it advisable.

SEC. 8. *Be it further enacted*, That not less than one third of said Board shall at all times be composed of respectable laymen; and that not less than one third of said Board shall be composed of respectable clergymen; the remaining third to be composed of characters of the same description whether clergymen or laymen.

SEC. 9. *Be it further enacted*, That the Legislature of this Commonwealth shall at any time have the right to inspect, by a Committee of their own body, the doings, funds, and proceedings of the said Corporation, and may at their pleasure alter or annul any or all of the powers herein granted.

*In the House of Representatives, June 19th, 1812.*—This bill having had three several readings, passed to be enacted.

TIMOTHY BIGELOW, *Speaker*.

*In the Senate, June 20th, 1812.*—This bill having had two readings, passed to be enacted.

SAMUEL DANA, *President*.

June 20th, 1812.—By the Governor, Approved.

CALEB STRONG.

Copy—Attest,

ALDEN BRADFORD,

*Secretary of the Commonwealth.*

N. B. The *Associates*, alluded to in the foregoing act, were the Hon. JOHN TREADWELL, LL. D., the Rev. TIMOTHY DWIGHT, D. D. LL. D., President of Yale College, Gen. JEDIDIAH HUNTINGTON, and the Rev. CALVIN CHAPIN, all of Connecticut.

## LAWS AND REGULATIONS OF THE BOARD.

*Adopted by the Board Oct. 4, 1832.*

### I. OBJECT OF THE BOARD.

The object of the Board is, to propagate the gospel among unevangelized nations and communities, by means of preachers, catechists, schoolmasters, and the press.

### II. MEMBERS OF THE BOARD.

1. *Corporate members.*—The Corporate members of the Board, are those who have the right of voting at its meetings.

5. It shall be the duty of the Treasurer to take the charge of all monies paid into the Treasury of the Board, and to give receipts therefor;—to keep safely all the funds and monies of the Board, and all notes, bonds, deeds, and other evidences of property;—to keep fair and accurate accounts of all monies received and expended;—to make out annually a statement of receipts and payments, and of the condition of the several permanent funds, for the information of the Board;—to invest and deposit monies and make remittances and payments, according to the direction of the Board, or of the Prudential Committee;—to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or the Prudential Committee;—to conduct the correspondence relating immediately to his department; and perform such other acts as are necessary to the faithful execution of the duties of his office.

6. It shall be the duty of the Auditors to examine the books of the Treasurer thoroughly and particularly, at least once a year; and, if they shall find the accounts correctly kept and accurately cast, the payments well vouched, the balance satisfactorily stated and accounted for, and the evidences of property duly exhibited, to give their certificate accordingly; which certificate they shall enter at large in the Treasurer's books, and transmit or deposit a duplicate thereof with the Recording Secretary, to be by him entered in his book of records.

7. In addition to the officers above named, there shall be a certain number of General Agents, appointed by the Prudential Committee for particular districts of country; whose duty it shall be, within their respective fields, to co-operate with the agents of other societies, with the pastors of churches, with ecclesiastical bodies, with the officers of the Board and its auxiliaries, and with other friends of missions, in promoting a missionary spirit, and in drawing out the resources of the Christian community, for the speedy promulgation of the gospel through the world. The General Agents shall be entitled to the privileges of honorary members of the Board.

#### IV. MEETINGS OF THE BOARD.

1. There shall be an annual meeting of the Board, the time and place of which shall be fixed by vote at the annual meeting next preceding. Three members shall form a quorum for adjourning or dissolving the meeting, and five to transact business.

2. If, in the opinion of the Prudential Committee, it shall at any time be dangerous to the health of the members of the Board, or on any other account highly inexpedient, to meet at the place appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, by sending a notice of such change to at least six of the religious newspapers, published in different parts of the country, and also a printed notice to each corporate member of the Board.



3. The meeting shall be continued from day to day until all the business before it has received attention. No member, who shall be present at any meeting, shall consider himself at liberty to leave, until he shall have applied to the Board and obtained permission; and members, who may consider it necessary to be absent during any part of a session, shall be expected to give as early notice as possible of their contemplated absence.

4. The successive daily sessions shall each be opened with prayer.

5. Committees may be selected from each of the three classes of members.

6. There shall be an annual sermon preached before the Board by a person appointed at the previous meeting. A second preacher shall be appointed to preach in case of his failure, who shall be first on the list of candidates for preachers at the succeeding anniversary. Should both be prevented from preaching, the Prudential Committee are authorized to procure a preacher.

7. Each corporate member of the Board, who shall apply to the Treasurer for the same, shall be allowed twenty cents a mile for travelling expences, in attending any annual meeting of the Board, reckoning the distance only one way, and the usual route from his place of residence to the place of meeting; provided, that no one shall receive payment for more than two hundred miles.\*

8. In case of an adjourned meeting, the Recording Secretary shall give suitable notice of the same in the religious newspapers.

9. It shall be the duty of the President, or in case of his death, or inability, of the Vice President, to cause a special meeting to be called, through the Recording Secretary or one of the other Secretaries, on the written application of the Prudential Committee, or any seven other members of the Board. The time of holding the meeting shall be such, as the officer who calls the meeting shall appoint, and the place, that at which the next annual meeting is appointed to be held. On receiving an application as above described, the officer to whom the same is directed shall cause a seasonable notice of the time and place of meeting to be sent to each member, and also cause a notice of the same to be inserted in at least six of the religious newspapers published in different parts of the country.

\* This is one of the old bye-laws of the Board. The design is to place it within the power of those members, who are unable to pay their travelling expenses, to attend the annual meeting from year to year. It is understood that no one will receive a greater sum, than the amount of his actual expenses in going to and returning from the meeting.—The utility of this regulation is seen in the fact that members, who otherwise could not have been present when the sessions were remote from their places of residence, have been enabled to attend the meetings, with few interruptions, for many successive years. The greater part of the members, even of those who make it a rule to attend every meeting, receive nothing in return for their travelling expenses.



been thought expedient to relinquish, and leave it for the Indians to decide whether they will, in their new circumstances, give it to the Board, or dispose of it in some other way.

As the concerns of this mission are now about closing, it seems proper to give a brief history of its progress and results. It was commenced during the summer of 1818, and has been in operation a little more than fourteen years. Thirty-three men and thirty-three women have been engaged in it, whose term of labor, on an average, has been a little more than six years. Of the men, five were preachers of the gospel, twelve were school-teachers, eight were farmers, seven were mechanics, and one was a physician. The sum expended from the commencement of the mission to August, 1831, was about \$140,000, of which about \$60,000 were from the funds of the Board, about \$60,000 from the annuity of the Choctaws, and about \$20,000 from the fund appropriated by congress for the civilization of the Indians. The actual value of the mission property about a year ago was supposed to be about \$30,000.

Since the establishment of the mission, thirteen stations have been occupied, at most of which schools have been taught. The mission has furnished board, tuition, and clothing in part to scholars to an amount equivalent to 1500 scholars for one year, and has furnished tuition and books to scholars not boarded, to an amount equivalent to 1000 scholars for one year. A large portion of these have been trained to habits of industry, and well instructed in the great truths of the Christian religion. Probably about half of the whole number have acquired an education which will enable them to read intelligently in the Choctaw and English languages, and to transact the common business of life.

The whole number of persons belonging to the churches in the Choctaw nation under the care of the Board, at the close of the year 1831, exclusive of the mission families and those under censure, was about 360. The whole number who have been received to the churches, is about 400. Two hundred and forty-four children have been baptized.

Those who have had an opportunity to form an opinion have, it is believed, universally admitted that the mission has imparted to at least a portion of the nation, an enlightening, moral, and civilizing influence.

## ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary*; James Orr, *Farmer and Superintendent of secular concerns*; Jacob Hitchcock, *Steward*; Asa Hitchcock, *Teacher*; with their wives. Ellen Stetson, and Cynthia Thrall, *Teachers*. Mrs. Finney.

FAIRFIELD.—Marcus Palmer, *Missionary and Physician*; Mrs. Palmer.

FORKS OF ILLINOIS.—Samuel Newton, *Teacher and Catechist*; Mrs. Newton.

CHURCH.—The religious state of this mission has, during the past year, been peculiarly interesting. The seriousness which was in progress at the time of the last Report deepened and extended until it became a powerful and general revival throughout this portion of the Cherokee nation. It began in the schools at Dwight in December, 1830, and soon after marks of it appeared at the preaching places in the neighborhood of the Fairfield station. A new impulse was given to it by a series of meetings held at different places during the next July. The excitement on religious subjects has continued, with occasional abatement and subsequent increase, up to the date of the latest communications; and at that time it was thought to be greater and more extensive, than at any previous period. "Indeed," the missionaries write, "we think there is evidence that God is pouring out his Spirit in every part of the nation. Not a settlement is known where there are not some anxiously inquiring about their eternal welfare; and in many neighborhoods the seriousness is very general, and very deep. The whole number who give us evidence of a saving moral change is about seventy. Many more are now awakened. Deep solemnity, stillness, and order have marked the revival all the time, and in all the neighborhoods and meetings, so far as our mission and church are concerned. The present is a time of immense interest. The whole field is white for the harvest. There is a pressing call for instruction. The number of laborers is inadequate to the present exigencies of the people."

This revival has resulted in the addition of a large number to the church, which now consists of fifty-eight persons; of whom twenty-five are males, and thirty-three females. The whole number of persons who have been received into the church since its organization is seventy-one; of whom thirty-two are males and thirty-nine females. Of these, seven died in the faith, four have removed to other churches, and two have been excluded as apostates. "We think," say the missionaries, "we have the best reasons to



hope that all the present members are truly the disciples of Christ. All seem much engaged in religion, and we hope all are aiming at an elevated standard of piety." Only one church has been organized in this portion of the nation, of which Mr. Washburn and Doct. Palmer act as joint pastors. The Lord's Supper is administered in various places, as will best accommodate the church members in the several neighborhoods. Nine persons stood propounded for admission to the church at the date of the last communications. Among the hopeful converts have been several marked and interesting cases. Two were among the captors of the little Osage girl, whose narrative is well known to the Christian public. Another was a chief, who had formerly been much opposed to religion, but whose subsequent pious example, together with his firm Christian hope and the admonitions he gave on his death bed, resulted in the awakening and reformation of the whole neighborhood where he resided. A number of the converts are men of much intelligence and firmness of character, having the respect and confidence of the people, and promise to exert a most salutary influence upon the intellectual and religious condition of their tribe. They are already most valuable coadjutors of the missionaries at the several stations.

Mr. Washburn spends his whole time in itinerating and preaching among the people. Doct. Palmer has a number of preaching places which he statedly visits. Mr. Newton also holds meetings statedly at one place besides the station. The congregations are every where increasing and becoming more attentive.

**SCHOOLS.**—The schools at Dwight are divided into three departments, the infant school, girls' school, and the boys' school. The first consists of the younger class of children of both sexes, and those who are just commencing their education. It embraces eighteen scholars, seven boys and eleven girls. These, in addition to the common instruction in reading, attend to the rudiments of arithmetic, geography, geometry, botany, &c., besides scripture lessons and hymns every day. All the members of this school except one, are children of believing parents; and one appears to have been truly born again.

In the girls' school the average number of pupils during the year was thirty, who have successfully devoted their attention to all the branches of a common school education. "Most of the girls have acquired an education which will be of permanent ben-



efit to themselves. Many are prepared for usefulness, not only in a family, but to a greater extent. Some are qualified to do good as teachers. Their improvement in needle work, domestic labors, and in habits of industry, neatness, order, &c. &c. has been very satisfactory." The religious state of the school is still more interesting. Five of the girls have, during the year, united with the church. Nine others give satisfactory evidence that they do in sincerity love our Lord Jesus Christ. Not one child over three years of age in the school is indifferent on the subject of religion.

The boys' school has embraced forty-one different scholars; the average number has been about twenty-six. Besides the ordinary studies attended to by the whole school, one has studied algebra, five geometry, ten the history and constitution of the United States, five have composed in English, and three have drawn maps. Many of the smaller scholars have also been exercised in the elements of several of the sciences, and in natural history. Most of the recent improvements, both in respect to the subjects taught and the manner of teaching, have been successfully introduced into this school. Serious attention to religious subjects has prevailed among the pupils at times during the year. Some have felt convictions of sin, and one gives encouraging evidence that he has been born of God. Some are still serious.

The school at Fairfield has contained about twenty-five boarding scholars, who are sustained principally by food sent to the mission family by their parents. Ten other scholars attend school, who board at home.

Many more children have applied for admission into the school, but have been refused for want of accommodations. In consequence of this, two other schools have been set up not very far from the station by the Cherokees themselves; and still, more are offered to Doct. Palmer than he can take. The conduct and progress of the scholars at this school have been good; and the parents are entirely willing that the children shall be instructed and governed as the teacher thinks best.

The school at the Forks of Illinois, after being interrupted and suspended some time by the sickness of Mr. Newton, was opened again in January, with about thirty scholars. In June it contained thirty-six, of whom twenty-six were boys. Nineteen read in the Testament, or other more difficult books, and twelve in easy reading lessons. All these children board with their parents, but

attend school with much cheerfulness and punctuality; though from high water and other obstacles it often requires great exertion on the part of the parents and children to get to the station. There is a prevailing disposition to read among the young people in the neighborhood. There is no child over six years of age, living within a convenient distance and unable to read, who does not attend the school.

It is very obvious that parents almost universally, among this portion of the Cherokees, are entertaining a higher estimate of the value of education. It seems to be a prevailing and settled feeling that all their children must be instructed. And among the whole people an increasing value is set upon books in the Cherokee language, and especially upon the word of God. Two individuals have subscribed for six hundred copies of a new edition of the Gospel of Matthew, about to be printed at New Echota.

Large numbers have joined the society in the nation for promoting temperance, during the year. In one neighborhood, at a single meeting, twenty-eight persons pledged themselves to total abstinence from the use of intoxicating liquors, being all the persons present that were over five years of age, except one.

Improvement in the social and moral character of the people is every where visible. They are enlarging their farms, providing more comfortable dwellings, and beginning to enjoy most of the conveniences of life. In one neighborhood, they are building two grist-mills and one saw-mill.

One ordained missionary and two teachers are about to commence their journey for this mission.

## ARKANSAS CHOCTAWS.

Alfred Wright and Loring S. Williams, *Missionaries*; with their wives. Miss Eunice Clough, *Teacher*.

Messrs. Wright and Williams, with their wives, and Miss Clough, left the old Choctaw nation about the middle of January last, and proceeded by the way of Vicksburg and Little Rock, towards the new Choctaw country, lying between the Arkansas and Red Rivers. Mr. and Mrs. Wright were detained at the latter place by the severe sickness of Mr. W., which, for a time, threatened to prove fatal. But from recent communications it is learned that, in the latter part of August, he was,



by the kindness of Providence, so far restored, as to expect to proceed to his field of labor in a few days, having been detained from it above six months.

Mr. and Mrs. Williams and Miss Clough, after a journey of about 200 miles in a southwest direction from Little Rock, arrived at the eastern boundary of the new Choctaw country near the close of March. Mr. Williams immediately commenced his missionary labors among the people of his former charge. He made arrangements for his family in the adjacent white settlements, till the 12th of July; when, having selected a site for the station, to which he gave the name Bethabara, and having prepared some buildings, he and his family again took up their abode in the Indian country.

The Indians manifested great joy on the arrival of Mr. Williams, and at finding themselves remembered and cared for by their former teachers. His meetings on the Sabbath and other days have been well attended, and much solemnity has prevailed. Numbers have appeared convicted of sin, and some who had formerly back-slidden, and had been subjected to church discipline, have manifested penitence. A Sabbath school and temperance society have been organized, and are exerting a good influence.

A church has been organized embracing fifty-seven members,\* all but one of whom were members of churches in the old nation, and all agree to abstain entirely from the use of intoxicating liquors.

A school was opened on the 24th of July, under the instruction of Mrs. Williams, containing twenty-five scholars, whose parents promise to pay, in useful articles of produce, three or four dollars a quarter for each scholar. Miss Clough is engaged temporarily in teaching a school in the white settlements. The Choctaws are about to erect a school-house and make arrangements for a larger school, under the care of Miss Clough, aided by a native assistant.

The Christian portion of the Choctaw emigrants are settled on the Red River, 160 or 170 miles south of the Dwight mission. Most of them are industrious, and are rapidly providing for themselves houses, fields, and other means of living comfortably. They

\* The Choctaws who were members of the churches in the old nation removed to their new country at different periods, and thought little of obtaining letters of dismission and recommendation. On this account a new examination of candidates and a new church organization seemed expedient.



express a strong desire for schools, books, and missionaries. Probably two or three additional missionaries, and one or two teachers, may be sent to them in the course of the next year.

The expectation has been held out of escaping from the society and influence of bad white men by removing to that distant country. Mr. Williams remarks, "It is astonishing to observe how many men will flock about this poor people, getting either among them, or as near them as possible, in order to make a spoil of them and their little all."

### CREEKS.

Doct. George L. Weed, *Physician and Catechist*; Mrs. Weed.

For three or four years past the Creeks, settled about 20 miles from Union, have formed a very interesting field of occasional labor for missionaries at that station. But as one assistant missionary of the Board has already settled among them, and the Committee expect to send an ordained missionary without much delay, it seems proper to notice them under a separate head.

In January last, Mr. Redfield the farmer at Union, after receiving very pressing invitations from the Creeks to settle among them and teach them and their children, and promises of liberal aid in erecting buildings and supporting his family, made preparations for commencing a station there and removing his family. But as it was thought that the extended secular concerns of Union would suffer by his absence, he relinquished his purpose, and Doct. Weed removed to the Creek country in his stead. He was very cordially received by the Creek chiefs, who decided to give him \$400 annually for the support of his family and the purchase of medicine to be used among them. Since that time he has been much occupied in visiting the sick, and communicating religious instruction to the people, as he had opportunity.

Mr. Vaill and Mr. Montgomery still continue their missionary labors among the Creeks, and preach to them as often as every other Sabbath. The congregations on the Sabbath are much increased; and at one place not less than 300 persons usually attend. In October last fifteen persons were admitted to the church, five of whom were young men nearly of the same age. In July, eighteen more were admitted to the communion. The church now contains eighty-one members, about one third of whom are Creeks. Two

have died triumphantly during the year. A number of the members of the church are desirous of learning to read, and some by their own exertions, with the aid of some individuals who were formerly taught in the schools, have actually made themselves able to read the New Testament; giving a striking example of the enterprize and energy which true piety gives to the character of a naturally indolent people.

The revival among the Creeks noticed in the last Report, still continues; and instead of being principally limited, as when before noticed, to the black people, it now extends to many of the Indians, who are becoming less ashamed of being seen at meeting, than they formerly were. Mr. Vaill remarks, "Never have I been acquainted with a revival so steadily advancing for four years without intermission."

A very encouraging field is now opened among this band for missionary labors and schools.

## OSAGES.

UNION.—William F. Vaill, *Missionary*; Mrs. Vaill; Abraham Redfield, *Farmer and Mechanic*; Mrs. Redfield.

HOPEFIELD.—William C. Requa, *Farmer and Catechist*; Mrs. Requa; George Requa, *Farmer*; Mrs. Requa.

BOUDINOT.—Nathaniel B. Dodge, *Missionary*; Mrs. Dodge.

HARMONY.—Amasa Jones, *Missionary and Teacher*; Mrs. Jones. Daniel H. Austin, *Mechanic and Steward*; Mrs. Austin. Samuel B. Bright, *Farmer*; Mrs. Bright. Richard Colby, *Mechanic*; John Austin, *Teacher*; Mary Etriss.

This mission embraces four stations, at two of which are large boarding schools; the other two are small stations, and are designed to have a more direct influence upon the social and religious interests of the adult Osages.

Meetings are statedly held at all the stations on the Sabbath. At Union and Harmony few persons attend, except the mission families and the scholars at the schools. Some other persons, both whites and Indians, occasionally spend the Sabbath at the stations. At Union there has been some seriousness among the scholars and hired laborers, and one person has been hopefully converted. At Hopefield there is a growing interest felt in religious instruction, the number of persons who steadily attend meetings has increased, and a great moral improvement is visible among the settlers. Mr. Dodge usually preaches at the Osage town near

Boudinot, every Sabbath morning, and to those who assemble at the station in the afternoon. He also often visits and converses with the Indians at their lodges. He thinks they are obviously advancing in religious knowledge. The religious aspect of the station at Harmony has been wholly changed during the year. After the mission family had labored there ten years without being confident that a single Indian had been converted through their instrumentality, and after seeing many who had been fostered, and whose intellectual and moral character had been greatly improved in their school, drawn away by Catholic influence, or reverting again to the idle and wandering life led by their people, the Lord has caused them to rejoice by the manifestation of his converting grace. In January the attention of many of the children in the school began to be turned to the concerns of their souls. Solemnity and anxious inquiry prevailed. This extended to the children of the mission family, and to some Indians and half-breeds, who resided in the vicinity; and numbers gave encouraging evidence, that they had passed from death unto life. On the 3d of June last, a scene entirely new, and most cheering to the hearts of the mission family, was witnessed at Harmony. Thirteen persons, two by letter and eleven by profession, were received to the mission church; five of whom were children of the mission family, four Indian children, and two colored persons. It is hoped that this meeting was blessed to the conversion of a number. Ten others were candidates for admission when the last communications were received, and a favorable opinion was indulged of some others. Nearly all the converts were, or had been, members of the school, and more than half were under fourteen years of age. Much serious attention prevailed in a settlement thirteen miles from the station.

During the month of April last the missionaries residing among the Osages and Arkansas Cherokees made a tour, in which they visited several stations occupied by them, and also preached at all the Osage towns. This visitation had obviously a good effect. The gospel was preached to many of the Indians, who had never heard it before. Separate meetings were appointed in most of the places visited for the boys, men, and females, and larger numbers assembled, and gave more earnest attention than were witnessed on either of the preaching tours made during the two previous years. Still, the Osages as a body care very little about religious



instruction. Many of them manifest a marked dislike to some of the doctrines and precepts of the Bible, and are inclined to throw obstacles in the way of preaching to their people; while others will permit the most trifling causes to prevent their assembling for religious instruction, and will show great ingenuity in devising excuses for not believing and obeying the gospel. Mr. Montgomery has made very frequent visits, since his removal from Hopefield to the large Osage town, 25 miles from Union. He is well acquainted with the language and habits of the Indians. But their indifference or opposition to the gospel, combined with their propensity to wander abroad in parties for war or hunting, has prevented his labors from being followed with such results as every Christian missionary must desire.

Since its commencement in 1820, the school at Union has received 158 scholars. Fifty-four Indians, and eight white children are now members of the school. Some of those who have left are respectably married, and doing business for themselves; others have done well as hired laborers for the mission. There is every where a marked difference between those who have been members of the school and those who have not; and in travelling among the Osages, Creeks, or Cherokees, it is generally easy to distinguish by their appearance and manners, those who have heretofore been connected with any of the mission schools, and those who have enjoyed no such advantages.

The scholars at Union as a body are less advanced this year than they were last, owing to the fact that many of the more advanced scholars have left the school, and their place been supplied by others wholly uninstructed. Three quarters, however, of the scholars can read. One third are attending to the higher branches of a common education. The school, on the whole, may be considered as successful, and in a prosperous condition. It has been taught, during the year, principally by Mr. Vaill. A teacher, who can be wholly devoted to it, is greatly needed. All the scholars board in the mission family. A Sabbath school has been kept up at the station, the interest of which has been increased by a valuable library, furnished by the American Sunday School Union.

The school at Harmony has contained, on an average, about forty Indian children, whose behavior and progress in their studies have been such as to call forth the strong commendation of the United States agents and others who visited the station. The in-

terest of this school is greatly enhanced by the recent hopeful conversion of 10 or 15 of the pupils.

The Osage settlement at Hopefield has made considerable progress during the year. It now embraces 20 families, who have, in a tolerably good state of cultivation, about seventy acres of productive land, on which they raise corn and other grains, and many useful vegetables. The labor of cultivating the land is performed wholly by the Indians, who are exhibiting continually increasing industry and skill. They are also beginning to raise for themselves many useful domestic animals; so that they have a fair prospect of obtaining for themselves an ample supply of bread stuff and meat without incurring the danger and fatigue of their long hunting expeditions. Some families will probably raise the present year 200 bushels of corn more than they will need for their own consumption. At this place it is now reputable to work. War and hunting are abandoned by nearly all.

Many of the more reflecting of the Osages at the other towns are becoming fully convinced, that their people cannot long sustain themselves by war and hunting, but must turn their attention to agriculture. Some from the large Osage town near Union have earnestly requested that persons might come and teach them, so that they might work and provide for themselves, and live as their brethren at Hopefield do.

The Hopefield station, which was removed two years ago on account of its being included in the limits of the Cherokee country, will very probably be removed again, as it is expected that when the boundaries are finally settled, it will fall within the territory of the Cherokees or Creeks.

### MISSION NEAR GREEN BAY.

Cutting Marsh, *Missionary*; Jedediah D. Stevens, *Teacher*; Mrs. Stevens.

Mr. Marsh was appointed last fall by the Committee to visit the churches on the Western Reserve, in the state of Ohio, as an agent of the Board. He accordingly left the station in October, and after spending the winter and spring in the agency, returned in June. He visited a large number of the churches, preaching on the subject of missions, attended the meetings of various ecclesiastical bodies, and was every where very kindly received. The churches on the Reserve are able and willing to contribute liber-



ally in provisions and other articles which can be conveniently transported to missions in the northwest. It was therefore deemed specially desirable that a missionary from one of the stations in that quarter, should perform this agency. During the absence of Mr. Marsh, the meetings and schools were left in the charge of Mr. Stevens, teacher at the station.

Early in the present year unusual seriousness commenced among the Indians, having its origin in a series of religious meetings on the first three or four days of January. This state of things continued some months. Great numbers resorted to the place of worship on the Sabbath, and on other days; many appeared deeply convicted of sin; numbers, some of whom were the most debased and wicked of the tribe, expressed a hope that they had obtained mercy. Seven have offered themselves as candidates for the church. The change of character in many is manifest and striking. Two or three religious meetings are regularly held on the Sabbath, besides three or four on other days or evenings of the week.

The schools have been under the care of Mr. Stevens. The whole number of scholars enrolled was 45; and the average attendance about 20, somewhat less than last year. This was owing, perhaps, to the circumstance that a number of the best scholars, and some of the Indians who had done most to secure an attendance on the schools, were absent from the settlement during the winter. The progress of the scholars and their behavior were encouraging. A Sabbath school has been kept up at the station as usual, in which the adults as well as children have felt a deep interest.

The fifty or sixty families of which this tribe is composed, have now about 800 acres of land under cultivation, and last year raised about 5000 bushels of corn and wheat, and 4000 bushels of potatoes, besides large quantities of other grains and vegetables. They are annually enlarging their improvements, becoming more industrious, and obtaining a more comfortable subsistence.

Their temperance society embraces more than 100 members, and only three or four cases are known where individuals have broken their pledge of total abstinence from intoxicating liquors. At a meeting of the society last spring one of the members, an Indian, who is himself a striking example of the temperance reformation, delivered a written address, which for propriety and



vigor of thought would not do discredit to a civilized and educated man. At few places, perhaps, was a temperance society more needed. Mr. Stevens remarks, that during the three years he has resided at the station, not less than ten or twelve murders have been committed in the vicinity, and as many more deaths have happened, by drowning, freezing, &c., all of which resulted from the use of ardent spirits.

The attention of the people during the year has been much distracted by the precarious state of their political affairs. If the treaty proposed at Washington in 1830—1 should be ratified, they expected to be obliged immediately to leave their present lands and improvements for a tract of country somewhere on the west side of Fox river, which, after exploring it, they thought wholly unfit for a residence. The result is yet uncertain. Their efforts to prevent the necessity of a removal have also involved them deeply in debt.

They were greatly alarmed early in the year by the introduction of the small-pox among them, the ravages of which were stayed by the timely vaccination of the whole tribe. The late rumors of Indian hostilities on the Illinois frontier have also occasioned much alarm among the Indians at Green Bay; but none of the hostile Indians have approached them; and returning peace, it is hoped, will soon remove entirely this source of anxiety.

### MACKINAW.

William M. Ferry, *Missionary and Superintendent*; Mrs. Ferry: Martin Heydenburk, *Mechanic*; Mrs. Heydenburk: Abel D. Newton, *Mechanic*; Chauncey Hall, *Teacher*; Miss Eunice O. Osmar, Miss Elizabeth M'Farland, Miss Delia Cook, Miss Hannah Goodale, Miss Matilda Hotchkiss, Miss Betsey Taylor, Miss Sabrina Stevens, and Miss Persis Skinner, *Teachers and Assistants*.

Mr. Boutwell, destined to the Ojibeway mission on Lake Superior, was at Mackinaw from about the 1st of February last till June, aiding Mr. Ferry in the labors of the mission. Mr. Loomis, who was engaged temporarily as a teacher, left Mackinaw with his family in June, after having remained there about a year and a half. Mr. Hall of Utica, N. Y., joined the mission in July, and will aid in the school, or in conducting the secular affairs of the mission, as circumstances shall render expedient.

Though the religious concerns of this station have been somewhat prosperous during the year, there has been no such marked

attention to religious instruction as has been reported in some previous years. Meetings on the Sabbath and at other times have, however, been well attended, and have been interesting. Some serious concern about their souls has prevailed both among the boys and girls in school, and two or three have, it is hoped, been converted to God. During the last fall it was observed by all the members of the mission family, that the Indians who visited the island in great numbers, manifested more interest on the subject of religion than had ever before been witnessed. They were more disposed to inquire about Christianity, and to listen to instruction; and even Papal Indians seemed to have lost much of their former prejudice, and to place unwonted confidence in the mission family. All suitable opportunities were embraced by the missionaries for communicating divine knowledge to these ignorant visitors, and in some instances it is believed not without effect.

One Indian member of the mission church, a poor cripple, who resided a number of years in the mission family, and made, it is believed, eminent attainments in piety, has gone to her rest during the past year. The church consists, exclusive of the mission family, of fifty-five or sixty members, about half of whom are of Indian descent.

No material changes have taken place in the school. It has suffered considerably for the want of a good permanent teacher. It consists of about eighty boarding scholars, forty-four of whom are boys. Others attend from the village, and board with their parents. Nearly all the boarding scholars are of mixed descent, having Indian mothers, and white or half-breed fathers; a large part of whom are engaged in the northwest fur trade. Two of the boys are learning the blacksmith's trade, and most of the others are employed out of school, in various kinds of mechanical and agricultural labors. The parents of many of them are professed Roman Catholics.

A small band of Ojibeways, settled on a tract of good land with a healthy climate along the Grand Traverse Bay, on the eastern shore of Lake Michigan, eighty or ninety miles from Mackinaw, have expressed strong desires that a catechist and teacher may be sent among them to instruct them and their children, and aid them in their attempts to live like civilized men. The band consists of thirty or forty families, having eighty or a hundred children who might attend school. The place is very favorable for a small

station, and will be occupied as soon as suitable persons can be found. Two Indians from this band, who have visited Mackinaw and been instructed there, have been hopefully converted.

### OJIBEWAYS.

Sherman Hall, *Missionary*; Mrs. Hall. William T. Boutwell, *Missionary*. Frederick Ayer, *Teacher*.

The departure of Messrs. Boutwell and Hall to commence a mission on Lake Superior, together with the arrangements which they made for their labors during the year, were noticed in the last Report. Mr. and Mrs. Hall and Mr. Ayer left Mackinaw on the 5th of August, in company with the gentlemen engaged in the northwest trade. After a delay of a few days at Saut Ste Marie, where they received much kindness from Rev. Mr. Bingham, baptist missionary at that place, and Doct. James of the U. S. Army, they entered Lake Superior, and proceeding along the southern shore, arrived at Magdalen Island on the 30th. The journey was made in open boats, the passengers and boatmen encamping on shore at night, and was rendered pleasant by favorable weather, and the constant assistance and kindness of the traders. All the boats lay by on the Sabbath, and attended religious services, at which Mr. Hall officiated. After their arrival Mr. Warren, the principal trader at Magdalen Island, who, in connection with Mr. Aitkins and Mr. Oakes, traders at other posts in that quarter, had gratuitously transported the mission family and their baggage to their field of labor, generously gave them the use of part of his house, and various articles of furniture, and contributed much to diminish the expense of the mission by furnishing various supplies for the family, and allowed them a portion of the produce of his farm on very favorable terms.

A small school was opened about a month after the arrival of Mr. Hall, and with the exception of about two months, was continued till the middle of June, the date of the latest communications. It has been taught principally in English, by Mr. Hall and Mr. Ayer, and has contained from 12 to 20 regular scholars. The Indians are much pleased to have a school, provided it can be permanent. The interest felt in the school will probably be much increased, when elementary books in the Chippeway language shall be introduced. A small Sabbath school has been kept up, and has



given additional interest to the mission. The migratory habits, however, of the people, and their poverty, will probably prevent the regular attendance of a large number of pupils at any one place. The number might be greatly increased, if the mission should furnish boarding and clothes for the scholars.

A religious meeting for the instruction of the Indians has been held nearly every Sabbath since the missionaries reached the station, at which all the instruction is given by an interpreter. The number of Indians who attend this service is small, composed principally of the children who belong to the school, and a few females. Great indifference respecting the truths of the Bible and all spiritual things prevails, as among every uninstructed heathen people, which nothing but long continued teaching, accompanied by the influences of the enlightening and convincing Spirit, can remove. The desire of the people for religious knowledge is too feeble to induce them to go to the place of meeting. A missionary must seek them out in their houses, and follow them on their hunting excursions and through all the changes of their residence, if he would hope to enlighten them and win them over to the faith of the gospel. Could a sufficient number of religious teachers be sent among the various tribes of Indians to present the truths of the Bible to them in this manner, it is believed few heathen communities would embrace Christianity with less reluctance. Mr. Hall has pursued this course, as far as circumstances would permit, and not without success. He has generally been received with much respect and kindness; most have listened attentively, a number have been serious, and he has some hopes that one has been savingly benefitted.

A meeting is held every Sabbath for the members of the mission family and a few others, at which the services are performed in the English language. Both Mr. Hall and Mr. Ayer have devoted considerable time to the study of the Ojibeway language.

A large part of the persons employed by the gentlemen engaged in the fur trade are Frenchmen, and adherents of the Papal church. It is not known, however, that there has been any opposition to the mission, or that any attempt has been made to awaken prejudice against it in the minds of the Indians.

The climate of this part of the interior is healthy, and the last winter was not more severe than common winters in the state of Vermont. The soil is tolerably good. Garden vegetables and

most of the common grains do well, and the forests and prairies afford ample forage for the cattle in summer.

It was stated in the last Report that Mr. Boutwell, the associate of Mr. Hall in this mission, was left at Mackinaw, partly for the purpose of aiding Mr. Ferry, and partly that he might enjoy the facilities offered at Mackinaw and Saut Ste Marie, for acquiring the Ojibeway language. He proceeded to the latter place early in October, where he remained about four months, receiving constant kindness and assistance in his labors from Doct. James and H. R. Schoolcraft, Esq., United States agent for Indian affairs in that quarter. His progress in the Ojibeway language has been such that he is able to make himself understood in conversation on common subjects. The language is less difficult to be acquired and more regular in its grammatical structure than he anticipated, though it is exceedingly complex; a single verb, the one signifying to hear, for example, having, it is said, several thousand variations.

During Mr. Boutwell's residence at the Saut Ste Marie, the people at that place, both the whites and the Indians, were visited with special religious mercies. The attention to religious instruction was greatly increased, and many in the village and in the garrison, and some Indians, became anxious about their salvation. A considerable number were hopefully born again, and have united with the Baptist and Presbyterian churches in that place; among whom were several officers and soldiers in the garrison. Probably on no other part of our extended frontiers is there so favorable a religious influence exerted, as by the traders and other respectable residents in this quarter.

During the last spring Mr. Boutwell received an invitation from Mr. Schoolcraft to accompany him on an extensive tour among the northwestern Indians, to which the latter had been appointed by the War Department. As the acquisition of knowledge respecting the number and condition of the Indians is very important in conducting missions in this quarter, the Committee did not hesitate to instruct Mr. Boutwell to embrace the opportunity of making a tour with a gentleman so well acquainted with the character and habits of the Indians, and so much interested in their intellectual and religious improvement. He left Mackinaw on the 4th of June and arrived at Fon du Lac, the southwestern extremity of Lake Superior, on the 23d. From thence he was to proceed to the sources of the Mississippi, and after exploring various parts of the



country, return to Le Point to join Mr. Hall in his labors there, early in September.

Nearly the whole of the New Testament has been translated into the Ojibeway language by Doct. James and will probably be printed in the course of the year. A small spelling-book has also been prepared for the press by the same person.

### MAUMEE.

Isaac Van Tassel, *Missionary*; Mrs. Van Tassel; Sydney E. Brewster, *Farmer*; Mrs. Brewster; Miss Hannah Riggs, *Teacher*.

Miss Withrow, heretofore mentioned as an assistant at this station, was married to Mr. Brewster early last summer. The school has been taught a considerable part of the year by a hired teacher, who left the station a few months since.

It was stated in the last Report that the Indians had sold their three reservations lying in the state of Ohio, containing about fifty thousand acres, and that it was expected they would remove from that part of the country, and the mission be speedily broken up. Few or none, however, have yet removed. As a body, they seem wholly disinclined to change their residence, and much dejected in view of their condition and prospects. "Some have said they will never leave their country. If they can find no place to stay, they will spend the rest of their days in walking up and down the Maumee, mourning over the wretched state of their people." They still retain a reservation at the mouth of the Maumee, lying on both sides of that river, embracing nearly twenty-seven thousand acres. This is situated within the territory of Michigan, and is twenty-two miles north of the mission. On this reservation there are about 400 Indians, and about 350 more remain scattered over the reservations recently sold.

During the year the school at this station has somewhat increased. In October there were thirteen scholars; during the winter the average number was about eighteen, and in June there were thirty-one; of whom fourteen were boys, and seventeen girls. The progress of the scholars has been good. Some efforts have been made, with apparent success, to increase the interest of the Indians in the education of their children. The school may probably be continued as large as it now is, so long as the Indians remain in its vicinity.



Some seriousness has prevailed among the scholars in the school, and the adult Indians have been more disposed to listen to instruction than heretofore; fifteen or twenty of them now steadily attend the Sabbath meetings at the mission house. Mr. Van Tassel also preaches once on the Sabbath at the Indian village near the station. A considerable number of white people attend the meetings on the Sabbath. Two persons have been admitted to the church.

More than a year ago Mr. Van Tassel published a small elementary book of 28 pages, which he had prepared in the Ottawa language, containing also a few hymns and scripture reading lessons. Five hundred copies were printed, making 14,000 pages. All those in the school who can read, are taught in this as well as in English books. A few of the adults are also learning to read, and all appear much interested in hearing reading and singing in their own language.

Industry and temperance have made considerable advances among the Indians during the past year. Much more land is cultivated than heretofore. Some of the traders in the vicinity have discontinued the sale of intoxicating liquors, and others have promised not to sell any directly or indirectly to the Indians.

## INDIANS IN THE STATE OF NEW-YORK.

TUSCARORA.—John Elliot, *Missionary*; Mrs. Elliot. Miss Elizabeth Stone, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Hanover Bradley, *Manager of Secular Affairs*; Mrs. Bradley. Miss Asenath Bishop, Miss Phebe Selden, Miss Rebecca Newhall, and Miss Emily Root, *Teachers and Assistants*.

CATTARAUGUS.—William A. Thayer, *Teacher and Catechist*; Mrs. Thayer; Asher Bliss, *Missionary*, with his wife, are expected to proceed to this station during the present month.

ALLEGHANY.—No mission family resides at this station, but the church organized here is frequently visited by missionaries from the other stations. Religious meetings are held, and other measures taken to instruct and benefit the people.

Though the revival which prevailed at these stations during the period embraced in the last Report, has not been continued during the past year with the same power, yet much seriousness has been visible at all the stations, and a number have been hopefully converted. At Tuscarora the church, which, in February 1831, consisted of fifteen members only, who were in a cold and dispirited state, has been revived and enlarged until it now em-

braces fifty-eight members, most of whom exhibit much of the spirit of Christ, and walk in a good measure worthy of their profession. Some, however, have been subjected to discipline. Nearly all admitted to the church were members of a temperance society. There are now twenty praying families. Twenty-nine children have been baptized within the last two years.

There has been no special seriousness at Seneca during the past year. Of late, however, there has been more attention to the means of grace, and some, it is hoped, have been renewed by the Spirit of God. Those who were subjects of the revival during the preceding year have appeared well. Thirteen persons were admitted to the church in January, making the number of members at this station, above sixty. Sixteen children have been baptized.

Early in the year the church members at Cattaraugus were unusually united and affectionate, and manifested great tenderness of feeling. Six persons were admitted last fall, and three more in January, making the whole number of church members here fifty-three. Of the other Indians some have manifested much anxiety concerning their souls during the year, and some have been hopefully born again. One person died in a very happy and triumphant manner, bearing a most impressive testimony to the excellence of the gospel. It was the first death that had occurred in the church.

Eleven persons have been received into the church on the Alleghany reservation during the year, making the whole number twenty-six. Some others are candidates.

The churches on these four reservations now embrace about two hundred members. In several respects the character of the church members has been much improved during the year. Heretofore many persons have been married only in the usual Indian manner, and the marriage contract thus informally made has been too often lightly regarded. But during the last year all the churches have, with great unanimity, adopted resolutions that all their members, as well as those who should hereafter be received, who were living together as husband and wife, should be married in the Christian manner, and that all marriages in the church hereafter should be celebrated in that manner. Great good is expected to result from this change, and much reproach will be avoided.

All the churches have also adopted a rule requiring the members to abstain entirely from the use of intoxicating liquors.



The school at Tuscarora averaged about twenty-five or thirty scholars through the winter and spring. During the summer it has been smaller. The school was commenced about the year 1805, under the Rev. Mr. Holmes, first missionary and teacher at this station. It was subsequently discontinued, and again resumed under the care of the Board in 1827, since which time ninety persons have been members. The Sabbath school at this station consists of upwards of forty scholars, and has been taught principally by native teachers. During the year the Indians have built a good school-house at the expense of two hundred dollars, all of which, except eight or ten dollars, was paid by themselves.

The school at Seneca has suffered much for the want of a permanent male teacher, and has also been interrupted by sickness among the scholars. A considerable number have, however, attended a large part of the year, and made good progress. Some arrangement will probably soon be made by which the expenses of this boarding school will be borne principally by the Indians; who, it is believed, are now able to sustain the burden, and sufficiently appreciate the advantage of such an undertaking to induce them to undertake it.

During the winter a small boarding school was maintained at Cattaraugus, at the expense of the Indians; and during the summer there has been a small day school. Those most interested in the school have recently made arrangements, by which they will more systematically and steadily furnish provisions for the scholars.

The Christian party on the Alleghany reservation have taken entire charge of their own school, hiring their teacher at ten dollars per month, and boarding their children.

Besides the improvement in respect to temperance and a regard for the marriage contract, visible in the churches, there has been an improvement in the same respects among the people generally. There are probably more than four hundred persons who are members of the temperance societies on the four reservations, and very few have violated their pledge to abstain totally from the use of ardent spirits.

At Tuscarora not less than one half of all the adults often drank to intoxication three years ago; now, not more than one in twenty are addicted to this sin. Ten or twelve habitual drunkards have been reclaimed. The Sabbath is also much more generally observed than heretofore, on this reservation, as a day of holy rest. Ball-plays and other indecent and sinful amusements have given



place to the prayer meeting. Industry, followed by all the comforts of life, has also increased among the people. They now raise twice the amount of grain they did three years ago. Their houses, barns, fields, orchards, all bear testimony to what the gospel does to promote the comfort and welfare of the people.

The mission farm, a mile from the station, has been sold during the year for \$1,200.

Mr. and Mrs. Elliot were absent from the station about four months on account of impaired health, during which time their place was supplied by Mr. Hall from the Theological Seminary at Auburn.

In February last a general convention of the Christian chiefs residing on five reservations in this part of the state of New-York, was held at Cattaraugus, at which various subjects relating to the improvement and welfare of the Indians were discussed, and a general temperance society and missionary society were organized. A similar convention is expected to be held annually, and will probably result in much good.

### SUMMARY.

The twelve missions under the care of the Board embrace fifty-five stations; sixty-eight ordained missionaries, four physicians not ordained; three printers; seventeen teachers; twenty farmers and mechanics; and one hundred and twenty-six females, married and single;—making a total of *two hundred and thirty-seven* laborers in heathen lands, dependent on the Board, and under its immediate direction. There are, also, four native preachers; thirty native assistants; twelve hundred and seventy-six schools; and fifty-nine thousand seven hundred and eighty-four scholars. The thirty-six churches gathered among the heathen contain about eighteen hundred members. Our printing presses have sent forth about fourteen millions two hundred thousand pages during the year; swelling the whole number from the beginning to 61,000,000 of pages in eleven different languages.

Thirteen ordained missionaries and three assistant missionaries have received appointments to different, and most of them distant, fields of labor—the greater part to proceed immediately, and the rest within a few months. Most of these are to be accompanied by wives. Two other missionaries have also been appointed, but the time of their departure is not yet determined.

## CONCLUSION.

Twenty years ago, the fundamental principle of Christian morals, *that it is the duty of EVERY ONE to take some part in sending the gospel to the heathen*, was almost latent in our churches. It attracted little attention in any part of the country, and exerted almost no influence. But there has been a great and happy change. The excitement occasioned by the sending forth of missionaries, produced, by the blessing of God, a resurrection of that principle in our churches, and ever since it has been gaining attention; till now, it would be almost as easy to shut up the orb of day as to hide it from view. It is recognized in thousands of pulpits, and lecture-rooms, and inquiry-meetings; not only among the denominations with which the Board is immediately connected, but among Baptists, and Methodists, and Episcopalians. Far and wide through the land, it enters into the system of family and sabbath-school instruction. You meet with it also in tracts, and religious newspapers, and monthly religious journals, and religious books of every size and description.

As a consequence of this increasing knowledge and increasing sense of responsibility, it is coming to pass more and more in our churches, that men contribute in support of benevolent objects from *principle*—from a *deep and settled conviction of duty*, rather than from *excitement*. This is a fact most auspicious in its bearing on the perpetuity and growth of the missionary enterprise. Children trained up for this work, may be expected to feel and do more for it than their parents who were not. The next generation may be expected to prosecute the work with more spirit than the present; and the generation following, with still greater zeal; and so on from generation to generation. A larger and larger number of individuals will engage in the glorious enterprise, and the devotedness of the real disciples of Christ, in all parts of the land, will approximate nearer and nearer to the elevated standard of the gospel. Such has been the fact for twenty years past; and such it will be, we believe, for years and even ages to come; till the earth is filled with ministers of the gospel, and Bibles, and tracts, and till the Holy Ghost comes down to bless these means for the subjugation of all nations to the truth.

A *second* fact of some importance is, that not less than a fourth part of the pagan world is at this moment subject to protestant



governments. It is easy to see, also, that all pagan and Moham-  
medan countries are coming, one after another, under the power,  
or at least under the commanding influence, of nations nominally  
Christian.

*Another* fact of great interest is this—that by means of a *few*  
languages we may reach the greater part of mankind. This is  
true, notwithstanding the very great number of languages in the  
world. The Chinese language is spoken by not less than a  
*fifth* part of our race. Throughout the whole of southern Africa  
there appears to be, substantially, but two languages. The Poly-  
nesian islands, though scattered over a great ocean, and embracing  
different dialects, are believed to contain not more than one or two  
languages. And the farther researches on this subject are prose-  
cuted, the less formidable does the obstacle appear to be, which is  
found in the different languages and dialects of mankind.

The power of the press is *another* fact of amazing interest. It  
is a gift, which we should probably all choose in preference to that  
of tongues, if we could have but one. It multiplies the Holy  
Scriptures by thousands and hundreds of thousands, in a single  
year; and will yet multiply them by millions and hundreds of mill-  
ions, in the same time: and, so far as the *means* are concerned for  
sending the gospel through the earth, it suffices, of itself, to place  
us incomparably in advance of the primitive ages of the church.

*Another* fact of commanding interest is this—that *very many, if not all the leading superstitions of the world, are comparatively in their dotage.* Not one of them stands forth in the giant strength of youth. Not one of them exerts the sway it once did over the imagination and passions of their votaries. The contrary is true to an animating extent. Our western Indians, for instance, have scarcely anything remaining of their ancient superstitions to oppose the gospel. The idolatrous system of the Sandwich islanders died of old age. The religion of India, at present, consists more in *usage*, than in *passion*; and long is the time since the religion of China was animated by mind and feeling. As for Mo-  
hammedanism and Popery, they are on the wane, and cannot pos-  
sibly recover.

The *last* and perhaps the most remarkable fact which will be  
mentioned, is—that *the work of publishing the gospel to the heathen is begun auspiciously, and almost simultaneously and without con-  
cert, in most of the great districts of the unevangelized world.*



Thus, among the American Indians, the work of publishing the gospel is begun in Labrador, and in not less than one hundred and forty places along our northern frontiers and on either side of the Mississippi. It is begun, and has made great advances, in Greenland. It is begun in Africa, on the south, and west, and northeast. It is begun in the heart of the great island of Madagascar. In the island of Ceylon it is begun on the north, in the centre, and on all sides. India is assailed by the soldiers of the cross in not less than a hundred and fifty points, along her coasts, and in her great and populous interior. On the shores of western Asia, the work is begun at the foot of Lebanon, at Smyrna, and in the metropolis of the Turkish empire. Among the mountains of Caucasus, between the Black and Caspian seas, it is begun; and in the ancient seats of the human race, upon the plains of Shinar. It is begun in the elevated regions of central Asia, among the worshippers of the Grand Lama. From thence China will one day be entered from the north; and some are now preparing and more are hastening to assail it from the south. And finally, the work of publishing the gospel in the ten thousand islands of the Indian and Pacific oceans, is begun at both extremities of that vast and interesting archipelago.

A more judicious beginning, as to the posts to be occupied, there could not well be, if our object is to publish the gospel everywhere in the shortest time. Far better is it to have the seven hundred missionaries, now among the heathen, thus scattered, than to have them all concentrated in one kingdom. It is analogous to the manner in which great countries are usually peopled—by small settlements scattered here and there, each becoming a radiating point. Though the posts already occupied by missionaries among the heathen are less than six hundred, they are providentially such in the different parts of the world, that almost the whole earth is brought within distinct observation. They are such, that the greater part of mankind must soon hear rumors of the efforts made by Christian missionaries. They are such, that by means of these several Christian missions, each pleading in behalf of its respective district, the WHOLE WORLD is, as it were, calling for relief, within the view and hearing of the Christian church. Nor can such a plea, coming from so many quarters, urged with so much importunity and by so many eloquent voices, and enforced by the commands and promises and Spirit of Jehovah, long be unheeded by any of the real disciples of the Lord Jesus.

## Pecuniary Accounts.

### EXPENDITURES OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1832.

#### *Bombay Mission.*

REMITTANCES, chiefly in Bills of Exchange on London,	\$*11,346 88
Printing paper, books, &c.	2,602 99
Donation received in Bombay,	200 00
Outfit and expenses of Mr. and Mrs. Boggs,	558 28
Passage of Mr. and Mrs. Boggs from Salem to Bombay,	600 00
Passage of Mrs. Garrett and her children from Bombay to Salem,	600
Expenses of do. since their return,	49 75
	15,957 90

#### *Ceylon Mission.*

Remittances in Bills of Exchange on London,	*22,495 21
Books, &c.	342 34
	22,837 55

#### *Mission to South Eastern Asia.*

Remittance and drafts, for expenses of Mr. Bridgman and Mr. Abeel,	1,557 22
Donation received in Canton,	105 00
Books, &c.,	17 57
	1,679 79
	\$40,475 24

\* The arrangement made by the Board with their Bankers in London, Messrs. Baring, Brothers & Co., by which, instead of sending specie, the bills of the Treasurer are negociated in Bombay, Ceylon, Canton, and the Mediterranean, has proved a considerable saving of expense, and greatly facilitated the pecuniary operations of the Board.

Brought forward, \$40,475 24

*Mediterranean Mission.*

Remittances and drafts paid in Boston, - - -	15,244 58
Printing paper, types, books, &c., - - -	1,568 55
Donations received in Beyroot and Constantinople, -	634 45
Outfit, in part, of Mr. and Mrs. Thomson, - - -	330 53
Expenses of Rev. E. Smith, since his return, - -	50 00
	17,828 11

*Jewish Mission in Turkey.*

Outfit of Mr. Schaufler, and his passage to Havre, - .	364 75
Bills of Exchange, &c., furnished Mr. Schaufler, towards his future expenses, - - - - -	744 04
	1,108 79

*Sandwich Islands Mission.*

Drafts and remittances, - - - - -	2,869 00
Sundry supplies shipped from Boston and New-Bedford, including provisions for the missionaries who sailed in the ship Averick, and their passage to the Islands,	12,827 34
Outfit and expenses of Mr. and Mrs. Alexander, - -	772 15
-----of Mr. and Mrs. Hitchcock, -	621 83
-----of Mr. and Mrs. Spaulding, - -	600 95
-----of Mr. and Mrs. Lyman, - - -	502 53
-----of Mr. and Mrs. Lyons, - - -	501 01
-----of Mr. and Mrs. Forbes, - - -	496 54
-----of Dr. and Mrs. Chapin, - - -	483 42
-----of Mr. and Mrs. Armstrong, - - -	440 96
-----of Mr. and Mrs. Emerson, - - -	412 21
Expenses of Mr. Rogers, - - - - -	75 00
do. of S. & H. M. Whitney, - - - - -	28 81
	20,631 75

*Mission among the Cherokees.*

Drafts and remittances, - - - - -	7,110 93
Donations in money at the different stations, - - -	283 17
Articles purchased in Boston and Augusta, including freight, &c., - - - - -	2,954 92
	10,349 02

*Mission among the Choctaws.*

Purchases, &c., - - - - -	34 27
---------------------------	-------

[It should be observed that the schools among the Choctaws are supported principally by funds paid by them out of the annuities which they receive from the government of the United States in consequence of treaty stipulations. Were it not for these payments, the expenses of the Board would be much greater than they are, both in the Choctaw and Chickasaw nations. In a few years the annuities will cease.]

*Mission among the Chickasaws.*

Drafts and purchases, - - - - -	770 91
Donations received at the stations, - - - - -	32 25
	803 16

Carried forward, \$91,230 34



Brought forward, \$91,230 34

*Mission among the Cherokees of the Arkansas.*

Drafts and remittances, - - - - -	2,796 25
Purchases in Boston and New-Orleans, - - - -	2,099 02
Donation received at Fairfield, - - - - -	50 00
	<hr/>
	4,945 27

The sum of \$6,031 64, being the balance of the amount received of the government, agreeably to the treaty with the Cherokees of the Arkansas, in remuneration for the expenses formerly incurred for buildings and improvements at the old station, remained on hand as was stated in last year's Report. \$1,086 37, the difference between that balance and the expenditures this year, will be applied towards expenses of this mission for the next year.

*Mission among the Choctaws of the Arkansas.*

Outfit, travelling expenses, &c. of Mr. Williams, including various purchases, - - - - -	1,198 36
Outfit, travelling expenses, &c. of Mr. Wright, including various purchases, - - - - -	1,398 36—2,596 72

*Mission among the Osages.*

Expenses at Harmony, - - - - -	1,761 98
— at Union, - - - - -	2,048 38
— at Hopefield, - - - - -	327 45
— at Boudinot, - - - - -	302 50
Allowance to Mr. Pixley, - - - - -	102 16—4,542 97

*Mission near Green Bay.*

Drafts, &c., - - - - -	603 81
------------------------	--------

*Mackinaw Mission.*

Drafts, purchases, &c., - - - - -	3,987 40
Donations received at Mackinaw, - - - - -	298 34
Travelling expenses of assistant missionaries, - - - -	55 00—4,340 74

*Ojibeway Mission.*

Expenses of Mr Hall and Mr. Boutwell, - - - - -	87 50
---	-------

*Maumee Mission.*

Drafts, purchases, &c., - - - - -	1,000 29
-----------------------------------	----------

*Indians in New-York.*

Cattaraugus station, - - - - -	749 78
Seneca do. - - - - -	851 20—1,600 98

Carried forward, \$106,003 35.

Brought forward, \$106,003 35

The farm at Tuscarora has been sold, and \$500 received in part payment. The expenses of the station during the year have amounted to \$415 63, and the balance of \$84 32 will be applied towards the expenses of the mission for the next year.

*Indian Missions generally.*

Transportation, freight, &c. of articles received at Boston, New-York, and other places, - - - - - 110 75

*Greek Youths.*

Expenses of A. Karavelles, including passage to Malta, - 384 72  
Expenses of A. Paspatis, including passage to Malta, - - 277 21——661 93

*Education of other Youths.*

Expenses of Stephen Foreman at the Union Theological Seminary, - - - - - 50 00

*Agencies.*

Services of Rev. G. W. Hathaway, 3 weeks,	- - -	24 00
Travelling expenses,	- - -	5 00
do. of Rev. N. S. Folsom, 4 weeks,	- - -	32 00
Travelling expenses,	- - -	10 00
do. of Rev. W. P. Alexander, 4 weeks,	- - -	32 00
Travelling expenses,	- - -	16 00
do. of Rev. R. Armstrong, 6 weeks,	- - -	48 00
do. of Rev. J. S. Emerson, 6 weeks,	- - -	48 00
Travelling expenses,	- - -	32 53
do. of Rev. Samuel Munson, 6 weeks,	- - -	48 00
Travelling expenses,	- - -	12 64
do. of Rev. Joseph Lane, 7 weeks,	- - -	28 00
Travelling expenses,	- - -	3 14
do. of Rev. D. McKinley, 12 weeks,	- - -	96 00
Travelling expenses,	- - -	35 88
do. of Rev. W. M. Thomson, 16 weeks,	- - -	128 00
Travelling expenses,	- - -	55 00
do. of Rev. G. W. Boggs, 25 weeks,	- - -	200 00
Travelling expenses,	- - -	25 20
do. of Rev. J. G. Brackenridge, 19 weeks,	- - -	152 00
Travelling expenses,	- - -	9 62
do. of Rev. C. Marsh, 28 3-4 weeks,	- - -	230 00
do. of Rev. O. Eastman, 4 1-2 months,	- - -	223 34
Travelling expenses,	- - -	53 64
do. of Rev. H. Bardwell, 4 1-2 months,	- - -	225 00
Travelling expenses,	- - -	59 86
do. of Rev. Dr. D. Porter, within the year 1831, including travelling expenses,	- - -	300 00

Carried forward, \$2,132 85 \$106,826 03

	Brought forward,	\$2,132 85	\$106,826 03
Services of Rev. H. P. Strong, within 11 months, including travelling expenses,	- - - -	370 00	
do. of Rev. A. Bullard, 5 months,	- - - -	416 66	
Travelling expenses,	- - - -	106 99	
Expenses of Mr. Bullard in removing his family to Cincinnati,	- - - -	150 00	
Expenses of Mr. Anderson while on an agency in the state of New-York,	- - - -	88 73	
Expenses of Deputations to attend the anniversaries of various auxiliary societies, &c.,	- - - -	274 65	3,539 88

*General Expenses.*

Travelling expenses of members of the Board in attending the annual meeting in New-Haven, Oct. 1831,	- -	229 00	
Contingent expenses of the annual meeting,	- -	7 00	236 00

*Secretary's Department.*

Salary of Mr. Anderson, in part, for the year ending August 31, 1832,	- - - -	1,000 00	
Salary of Mr. Greene, in part, for the same period,	- -	1,000 00	
Services of assistants,	- - - -	160 78	
Paid for transcribing,	- - - -	126 39	2,287 17
A portion of the expenses of this department is defrayed from the income of the Permanent Fund for this object.			

*Treasurer's Department.*

Salary of the Treasurer, in part, for the year ending August 31, 1832, (the residue having been paid by individuals,)	- - - -	1,000 00	
Clerk hire within the year,	- - - -	480 00	1,480 00

*Printing, &c.*

Twenty-second Annual Report, 2,500 copies, including paper, folding, covers, &c.,	- - - -	441 73	
Abstract of do., 2,000 copies,	- - - -	78 11	
Missionary Paper No. 5, 3,000 copies,	- - - -	35 27	
do. do. No. 8, 15,000 do.	- - - -	54 32	
do. do. No. 9, 3,000 do.	- - - -	80 87	
do. do. No. 11, 3,000 do.	- - - -	35 27	
do. do. No. 13, 3,000 do.	- - - -	62 63	
do. do. No. 15, 3,000 do.	- - - -	62 63	
do. do. No. 17, 3,750 do.	- - - -	75 73	
do. do. No. 18, 3,000 do.	- - - -	44 39	
do. do. No. 19, 3,000 do.	- - - -	11 12	
Missionary Statements, 3,000 do.	- - - -	37 31	
Essay on right use of property, 3,000 copies,	- - - -	43 61	

---

Carried forward, \$1,062 99 \$114,369 08



## PECUNIARY ACCOUNTS.

	Brought forward,	\$1,062 99	\$114,369 08
Dr. Woods's sermon on the death of Mr. Evarts,	- -	80 00	
Dr. Woods's sermon at the annual meeting of the Board,	-	31 00	
Prof. Stuart's sermon at the ordination of Mr. Schauffler,	- -	61 05	
Monthly Papers, Nos. 1 to 6, 3,000 copies each,	- -	72 60	
Certificates, blank receipts, &c.,	- - - -	55 15	
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	- - - - -	2,244 00	3,606 79

*Agency in New-York.*

Salary of Mr. George M. Tracy, for the year ending August 31, 1832, including clerk hire, office rent and taxes, stationary, fuel, &c.,	- - - - -	1,071 56
---	-----------	----------

*Miscellaneous Charges.*

Postage of letters and pamphlets,	- - - - -	598 19
Fuel and oil,	- - - - -	64 88
Blank books and stationary,	- - - - -	67 66
Wrapping paper, twine, nails, &c.,	- - - - -	20 04
Porterage, labor, freight, transportation of bundles, &c.,	-	82 01
Periodical publications, books, pamphlets and binding of books for various stations, &c.,	- - - - -	305 38
Books for the missionary library,	- - - - -	173 21
Rent of the Missionary Rooms,	- - - - -	362 50
Insurance on property at the Missionary Rooms,	- -	12 70
Discount on bank notes and drafts, 40 78; counterfeit notes and notes of banks that have failed, 30 17;	- -	70 95
Allowance towards the support, at the Retreat for the Insane at Hartford, of Miss Eliza Cleaver, formerly belonging to the Osage mission,	- - - - -	150 00
Total expenditures of the Board,	- - - - -	120,954 95
Balance for which the Board was in debt Sept. 1st, 1831,	- - -	2,941 53
		\$123,896 48
Balance on hand, carried to new account, Sept. 1st, 1832,	- -	6,677 64
		\$130,574 12

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING  
AUGUST 31, 1832.

Donations received during the year, as acknowledged in the Missionary Herald,	- - - - -	\$117,392 00
Legacies received within the year, as acknowledged in the Missionary Herald,	- - - - -	10,349 93
Interest on the Permanent Fund,	- - - - -	2,340 48
Interest on temporary loans,	- - - - -	491 71
		\$130,574 12

PERMANENT FUND.

The Permanent Fund amounted, on the 31st of August 1831, to	-	\$41,905 31
Gain on bank stock sold,	- - - - -	42 50
		<hr/> \$41,947 81

PERMANENT FUND FOR OFFICERS.

The Fund for Corresponding Secretary amounted, August 31, 1831, to	\$31,734 30
Received during the year, as follows:	
Donation, as acknowledged in the Missionary Herald,	- 4 20
For profits of the Missionary Herald,	- - - 1,937 15
For interest, in part, on this fund,	- - - 924 46
	<hr/> 2,865 81
	34,600 11
The Fund for Treasurer amounted, August 31, 1831, to	- 2,468 07
Received during the year, for interest,	- - - 138 00
	<hr/> 2,606 07
	\$37,206 18

## Auxiliary Societies.

THE following is a list of payments made during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixth volume of the *Missionary Herald*, p. 365. The year commences with September 1831, and ends with August 1832. It should be remarked, that some of these societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

### MAINE.

Somerset County,	Rev. Josiah Tucker, Sec.	Madison,	
	James Dinsmore, Tr.	Norridgewock,	88 50
Lincoln County,	Rev. David M. Mitchell, Sec.	Waldoboro',	
	Warren Rice, Tr.	Wiscasset,	340 89
Cumberland County,	Reuben Mitchell, Sec.	Portland,	
	Wm. C. Mitchell, Tr.	Do.	943 23
York County,	Charles W. Williams, Tr.	Kennebunk,	473 17
Oxford County,	Rev. Hugh A. Merrill, Sec.	Norway,	
	Levi Whitman, Tr.	Do.	000 00.....1,845 79

### NEW HAMPSHIRE.

Rockingham Co. East,	Rev. S. W. Clark, Sec.	Greenland,	
	Daniel Knight, Tr.	Portsmouth,	233 44
Rockingham Co. West,	Rev. Calvin Cutler, Sec.	Windham,	
	Dr. Reynolds, Tr.	Chester,	446 33
Strafford County,	Rev. Joseph Lane, Sec.	Meredith Village,	
	Asa Freeman, Tr.	Dover,	444 22
Merrimack County,	Samuel Evans, Tr.	Concord,	643 50
Hillsboro' County,	Silas Aiken, Sec.	Amherst,	
	Richard Boylston, Tr.	Do.	1,847 36
Cheshire County,	Rev. Z. S. Barstow, Sec.	Keene,	
	C. H. Jaquith, Tr.	Do.	492 61
Sullivan County,	Rev. Israel Newell, Sec.	Plainfield,	
	James Breck, Tr.	Newport,	485 61
Grafton County,	William Green, Tr.	Plymouth,	622 40.....5,215 37

### VERMONT.

Windham County,	Rev. J. L. Stark, Sec.	W. Brattleboro',	
	N. B. Williston, Tr.	Brattleboro',	148 68
Windsor County,	Rev. John Richards, Sec.	Windsor,	
	Rev. Joseph Tracy, Tr.	Do.	299 69
Orange County,	Rev. S. McKeen, Sec.	Bradford,	
	J. W. Smith, Tr.	Chelsea,	355 00
Washington County,	S. C. French, Tr.		151 25
Franklin County,	H. James, Sec. and Tr.	St. Albans,	267 60
Chittenden County,	Prof. Geo. W. Benedict, Sec.	Burlington,	
	Wm. J. Seymour, Tr.	Do.	307 00
Addison County,	Rev. Thos. A. Merrill, Sec.	Middlebury,	
	E. Brewster, Tr.	Do.	454 52
Rutland County,	Rev. Amos Drury, Sec.	Fairhaven,	
	James D. Butler, Tr.	Rutland,	936 47.....2,920 21

Carried forward, \$9,981 37



# AUXILIARY SOCIETIES.

137

Brought forward, \$9,981 37

## MASSACHUSETTS.

Berkshire County,	Rev. W. A. Hawley, Sec.	Hinsdale,	
	R. Colton, Tr.	Lenox,	1,967 31
Franklin County,	Rev. Daniel Crosby, Sec.	Conway,	
	Franklin Ripley, Tr.	Greenfield,	1,105 87
Northampton & Vicin.	Daniel Stebbins, Sec.	Northampton,	
	Josiah D. Whitney, Tr.	Do.	2,946 68
Hampden County,	Rev. Dorus Clark, Sec.	Blandford,	
	S. Warriner, Tr.	Springfield,	1,635 09
Brookfield Association,	Rev. Micah Stone, Sec.	South Brookfield,	
	Allen Newell, Tr.	West Brookfield,	1,298 42
Worcester Co. North } Vicinity, }	Rev. Cyrus Mann, Sec.	Westminster,	
	Aaron Wood, Tr.	Do.	843 51
Worcester Co. Central,	Henry Wheeler, Tr.	Worcester,	1,761 06
Worcester Co. Relig. } Charitable Soc. }	Rev. John Maltby, Sec.	Sutton,	
	Henry Mills, Tr.	Millbury,	812 83
Middlesex County,	Rev. Elijah Demond, Sec.	Holliston,	
	Cyrus Davis, Tr.	Concord,	113 62
Essex County North,	Rev. L. F. Dimmick, Sec.	Newburyport,	
	J. S. Pearson, Tr.	Do.	492 68
Essex County South,	Rev. George Cowles, Sec.	Danvers,	
	Joseph Adams, Tr.	Salem,	1,485 80
Boston and Vicinity,	Rev. G. W. Blagden, Sec.	Boston,	
	Charles Stoddard, Tr.	Do.	7,446 52
Norfolk County,	Rev. Harrison G. Park, Sec.	Dedham,	
	Rev. E. Burgess, Tr.	Do.	642 60
Palestine Miss. Soc.	Rev. Jonas Perkins, Sec.	Weymouth,	
	E. Alden, Tr.	Randolph,	1,317 59
Taunton and Vicinity,	Rev. Erastus Maltby, Sec.	Taunton,	
	Hodges Reed, Tr.	Do.	351 85
Plymouth County,			182 62
Pilgrim Association,	George Russell, Tr.	Kingston,	76 77
Old Colony Association,	Rev. Samuel Nott, Sec.	Wareham,	
	Haydon Coggeshall, Tr.	New Bedford,	713 52
Barnstable County,	Rev. Benj. Woodbury, Sec.	Falmouth,	
	Rev. N. Cogswell, Tr.	Yarmouth,	812 80.....26,007 74

## CONNECTICUT.

Litchfield County,	Rev. Epaphras Goodman, Sec.	Torrington,	
	F. Denning, Tr.	Litchfield,	3,362 00
Hartford County,	Daniel P. Hopkins, Sec.	Hartford,	
	James R. Woodbridge, Tr.	Do.	3,807 00
Farmington & Vicin.	Horace Cowles, Sec.	Farmington,	
	Martin Cowles, Tr.	Do.	816 23
Tolland County,	Elisha Stearns, Sec.	Tolland,	
	Jonathan R. Flynt, Tr.	Do.	1,139 49
Windham Co. North,	Edwin Newbury, Tr.	Brooklyn,	472 48
Windham Co. South,	Rev. Dennis Platt, Sec.	Canterbury,	
	Zalmon Storrs, Tr.	Mansfield Centre,	671 97
Norwich and Vicinity,	Rev. Charles Hyde, Sec.	Norwich,	
	F. A. Perkins, Tr.	Do.	1,645 71
New London & Vicin.	Courtland Starr, Sec.	New London,	
	W. P. Cleaveland, Tr.	Do.	177 00
Middlesex Association,	Rev. Aaron Hovey, Sec.	Saybrook,	
	Clark Nott, Tr.	Do.	581 84

Carried forward, \$12,673 72 \$35,989 11

Brought forward, \$12,673 72 \$35,989 11

Colchester & Vicinity, Samuel H. Fox, Sec.	Colchester,	283 53
Middletown & Vicinity, Richard Rand, Sec.	Middletown,	
Richard Hubbard, Tr.	Do.	251 02
New Haven Co. East, Rev. Zalva Whitmore, Sec.	North Guilford,	
S. Frisbie, Tr.	Branford,	684 55
New Haven City, C. J. Salter, Tr.	New Haven,	827 81
New Haven Co. West, Rev. Prince Hawes, Sec.	Woodbridge,	
W. Stebbins, Tr.	West Haven,	826 25
Fairfield Co. East, Rev. Abner Brundage, Sec.	Brookfield,	
Silvanus Sterling, Tr.	Bridgeport,	815 46
Fairfield Co. West, Rev. Theophilus Smith, Sec.	New Canaan,	
Matthew Marvin, Tr.	Wilton,	567 86....16,930 20

## NEW YORK.

New York City and } George M. Tracy, Sec.	N. Y. City,	
Brooklyn, } Wm. W. Chester, Tr.	Do.	9,984 91
Columbia County, Rev. Joel Osborn, Sec.	Austerlitz,	
Israel Platt, Tr.	Hudson,	372 77
Washington County, M. Freeman, Tr.	Salem,	42 50
Oneida County, Thomas Walker, Sec.	Utica,	
Abijah Thomas, Tr.	Do.	4,211 68
Central Aux. Soc. of } Rev. Henry P. Strong, Sec.	Phelps,	
Western N. York, } Rev. A. D. Eddy, Tr.	Canandaigua,	1,508 73
Yates County,		109 50
Monroe County, Everard Peck, Sec.	Rochester,	2,025 75....18,255 84

## NEW JERSEY.

Essex County, Rev. John McDowell, D.D. Sec.	Elizabethtown,	
Theodore Frelinghuysen, Tr.	Newark,	1,196 87
Morris County, Jacob M. King, Tr.	Morristown,	295 24
Central Aux. Society, J. S. Green, Tr.	Princeton,	160 87.....1,652 98

## PENNSYLVANIA.

Pittsburgh & Vicinity, John McKee, Sec.		
Michael Allen, Tr.	Pittsburgh,	208 35

## OHIO.

Ashtabula County,		54 64
Geauga County,		12 32
Portage County, Rev. Geo. Sheidon, Sec.	Franklin,	
J. Swift, Tr.	Do.	215 04
Trumbull County, George Nygatt, Tr.	Warren,	83 46.....365 46

## MICHIGAN TERRITORY.

Mackinaw, W. Mitchell, Tr.		189 00
		<hr/> \$73,590 94

## APPENDIX.

---

### ACT OF INCORPORATION.

#### COMMONWEALTH OF MASSACHUSETTS.

*In the year of our Lord One Thousand Eight Hundred and Twelve: An Act to incorporate the American Board of Commissioners for Foreign Missions.*

Whereas WILLIAM BARTLET and others have been associated under the name of the American Board of Commissioners for Foreign Missions, for the purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the holy Scriptures, and have prayed to be incorporated in order more effectually to promote the laudable object of their association.

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same,* That WILLIAM BARTLET, Esq. and SAMUEL SPRING, D. D., both of Newburyport, JOSEPH LYMAN, D. D., of Hatfield, JEDIDIAH MORSE, D. D., of Charlestown, SAMUEL WORCESTER, D. D., of Salem, the Hon. WILLIAM PHILLIPS, Esq., of Boston, and the Hon. JOHN HOOKER, Esq., of Springfield, and their associates, be, and they hereby are incorporated and made a body politic by the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, and by that name may sue and be sued, plead and be impleaded, appear, prosecute, and defend, to final judgment and execution; and in their said corporate capacity, they, and their successors forever, may take, receive, have and hold in fee-simple or otherwise, lands, tenements, and hereditaments, by gift, grant, devise, or otherwise, not exceeding the yearly value of four thousand dollars; and may also take and hold by donation, bequest, or otherwise, personal estate to an amount, the yearly income of which shall not exceed eight thousand dollars; so that the estate aforesaid shall be faithfully appropriated to the purpose and object aforesaid, and not otherwise. And the said corporation shall have power to sell, convey, exchange, or



lease all or any part of their lands, tenements, or other property for the benefit of their funds, and may have a common seal which they may alter or renew at pleasure. *Provided*, however, that nothing herein contained shall enable the said corporation, or any person or persons, as trustees for or for the use of said corporation, to receive and hold any gift, grant, legacy, or bequest, heretofore given or bequeathed to any person in trust for said Board, unless such person or persons, could by law have taken and holden the same, if this act had not passed.

SEC. 2. *Be it further enacted*, That the said Board, may annually choose from among themselves, by ballot, a President, a Vice President, and a Prudential Committee; and, also, from among themselves or others a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and such other officers as they may deem expedient; all of whom shall hold their offices until others are chosen to succeed them, and shall have such powers and perform such duties as the said Board may order and direct; and in case of vacancy by death, resignation, or otherwise, the vacancy may in like manner be filled at any legal meeting of the said Board. And the said Treasurer shall give bond with sufficient surety, or sureties, in the judgment of the Board, or the Prudential Committee, for the faithful discharge of the duties of his office.

SEC. 3. *Be it further enacted*, That all contracts, and deeds, which the said Board may lawfully make and execute, signed by the chairman of said Prudential Committee, and countersigned by their clerk, (whom they are hereby authorized to appoint,) and sealed with the common seal of said corporation, shall be valid in law to all intents and purposes.

SEC. 4. *Be it further enacted*, That the first annual meeting of the said Board shall be on the third Wednesday of September next, at such place as the said William Bartlet may appoint; and the present officers of said Board shall continue in office until others are elected.

SEC. 5. *Be it further enacted*, That the said Board, at the first annual meeting aforesaid, and at any subsequent annual meeting, may elect by ballot any suitable persons to be members of said Board, either to supply vacancies, or in addition to their present number.

SEC. 6. *Be it further enacted*, That the said Board shall have power to make such bye-laws, rules, and regulations, for calling future meetings of said Board, and for the management of their concerns, as they shall deem expedient; *provided* the same are not repugnant to the laws of this Commonwealth.

SEC. 7. *Be it further enacted*, That one quarter part of the annual income from the funds of said Board shall be faithfully appropriated to defray the expense of imparting the holy Scriptures to unevangelized nations in their own languages: *Provided*, that nothing herein contained shall be so construed as to defeat the

express intentions of any testator, or donor, who shall give or bequeath money to promote the great purposes of the Board: *Provided*, also, that nothing herein contained shall be so construed as to restrict said Board from appropriating more than one quarter of said income to translating and distributing the Scriptures whenever they shall deem it advisable.

SEC. 8. *Be it further enacted*, That not less than one third of said Board shall at all times be composed of respectable laymen; and that not less than one third of said Board shall be composed of respectable clergymen; the remaining third to be composed of characters of the same description whether clergymen or laymen.

SEC. 9. *Be it further enacted*, That the Legislature of this Commonwealth shall at any time have the right to inspect, by a Committee of their own body, the doings, funds, and proceedings of the said Corporation, and may at their pleasure alter or annul any or all of the powers herein granted.

*In the House of Representatives, June 19th, 1812.*—This bill having had three several readings, passed to be enacted.

TIMOTHY BIGELOW, *Speaker*.

*In the Senate, June 20th, 1812.*—This bill having had two readings, passed to be enacted.

SAMUEL DANA, *President*.

June 20th, 1812.—By the Governor, Approved.

CALEB STRONG.

Copy—Attest,

ALDEN BRADFORD,

*Secretary of the Commonwealth.*

N. B. The *Associates*, alluded to in the foregoing act, were the Hon. JOHN TREADWELL, LL. D., the Rev. TIMOTHY DWIGHT, D. D. LL. D., President of Yale College, Gen. JEDIDIAH HUNTINGTON, and the Rev. CALVIN CHAPIN, all of Connecticut.

## LAWS AND REGULATIONS OF THE BOARD.

*Adopted by the Board Oct. 4, 1832.*

### I. OBJECT OF THE BOARD.

The object of the Board is, to propagate the gospel among unevangelized nations and communities, by means of preachers, catechists, schoolmasters, and the press.

### II. MEMBERS OF THE BOARD.

1. *Corporate members.*—The Corporate members of the Board, are those who have the right of voting at its meetings.



These, according to the Act of Incorporation, must be elected by ballot, and only at the annual meetings. Not less than one third of the corporate members must be laymen.

The corporate members, besides being under special obligation to attend the meetings of the Board, are pledged to attend the anniversary meetings of Auxiliary Societies, when required by the Prudential Committee, as a Deputation from the Board; their travelling expenses, in going to and returning from the places of such meetings, being paid out of the Treasury of the Board.

2. *Corresponding members.*—Clergymen and laymen, residing in distant parts of the United States and in foreign lands, may be elected by ballot, as Corresponding members of the Board; who, though it be no part of their official duty to attend its meetings, or take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and by communicating information and in other ways, enlighten its course, facilitate its operations, and promote its objects.

3. *Honorary members.*—Clergymen, on paying fifty dollars, and laymen, on paying one hundred dollars, at any one time, shall be entitled to the privilege of attending the meetings of the Board, and of assisting in its deliberations as Honorary members; it being understood, however, that the right of voting is restricted, by the charter, to the corporate members.

4. The certificates of membership for corporate members shall be signed by the President and Recording Secretary of the Board; for corresponding members, by the Secretaries for the correspondence; and for honorary members, by the Treasurer.

### III. OFFICERS OF THE BOARD.

1. The Officers of the Board shall be a President, Vice President, a Prudential Committee, as many Secretaries as are necessary, a Treasurer, and two Auditors. These must be chosen by ballot, and they hold their offices until others are appointed to succeed them.

2. It shall be the duty of the President, and in his absence of the Vice President, to preside at each meeting of the Board, and to perform such official acts, either during the session of the Board, or at any other time, as shall be assigned to him by any bye-law or vote of the Board. In the absence of both the President and Vice President, the meeting shall be called to order by the oldest member present, after which a presiding officer shall be chosen for the occasion.

3. The Prudential Committee shall consist of such a number of members, as the Board from time to time shall think necessary; and three of the members shall constitute a quorum for the transaction of business; provided such a notice of the meeting shall have been given to each member, as the Committee shall direct by a general rule. It shall be the duty of the Secretaries and Trea-



surer, though they may not be members, to attend its meetings when requested by the Committee, and assist in its deliberations.

One of the members of the Committee, or some one of the Secretaries of the Board, shall be appointed clerk of the Committee, who shall keep a full record of their doings, and sign all their official acts. The records above described shall be always open to the inspection of the Board.

It shall be the duty of the Prudential Committee to carry into effect all resolutions and orders of the Board, the execution of which shall not have been assigned to some other committee;—to cause the more inviting fields for missionary enterprise to be explored, if necessary;—to appoint the places where missions shall be attempted, and determine the scale upon which they shall be conducted, and superintend them;—to appoint, instruct, and direct all the missionaries of the Board;—to prescribe where the Treasurer shall deposit the monies of the Board, and the times and modes of investments and remittances;—to draw orders authorizing the payment of monies from the Treasury;—to ascertain the state of the Treasury at least twice a year, and as much oftener as they see cause;—to appoint agents at home and abroad, with such powers and duties as they may think are demanded by the best interests of missions;—and, generally, to perform all duties necessary, in their opinion, to promote the objects of the Board; provided the same shall not be contrary to any resolution or by-law of the Board, nor to the Act of Incorporation. They shall annually elect a chairman and clerk, the former of whom shall keep the bond of the Treasurer.

The Committee shall prepare their annual Report in such form, that, after presenting it to the Board, the different leading parts of it may be referred to different committees, and thus the whole Report be brought under the distinct consideration of the Board, previous to its acceptance. They shall also cause to be printed, in connection with their annual Report, an abstract of the Treasurer's accounts, and such other documents as they judge proper to be included in that publication.

4. The number of Secretaries shall be determined by the Board, from time to time, in view of the exigencies of its affairs.

The Recording Secretary shall keep accurate minutes of the proceedings of the Board, and enter the same in a book of Records, and certify all such doings of the Board as are to be known only by an inspection of the Records.

The other Secretaries shall act as the organs of the Board in conducting its written correspondence, both foreign and domestic, except what relates immediately to the Treasurer's department, and they shall prepare and edit its official publications, and perform such other duties as the Board or the Prudential Committee shall particularly direct; dividing the appropriate labors of their department among themselves, under the advice and direction of the Prudential Committee.

5. It shall be the duty of the Treasurer to take the charge of all monies paid into the Treasury of the Board, and to give receipts therefor;—to keep safely all the funds and monies of the Board, and all notes, bonds, deeds, and other evidences of property;—to keep fair and accurate accounts of all monies received and expended;—to make out annually a statement of receipts and payments, and of the condition of the several permanent funds, for the information of the Board;—to invest and deposit monies and make remittances and payments, according to the direction of the Board, or of the Prudential Committee;—to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or the Prudential Committee;—to conduct the correspondence relating immediately to his department; and perform such other acts as are necessary to the faithful execution of the duties of his office.

6. It shall be the duty of the Auditors to examine the books of the Treasurer thoroughly and particularly, at least once a year; and, if they shall find the accounts correctly kept and accurately cast, the payments well vouched, the balance satisfactorily stated and accounted for, and the evidences of property duly exhibited, to give their certificate accordingly; which certificate they shall enter at large in the Treasurer's books, and transmit or deposit a duplicate thereof with the Recording Secretary, to be by him entered in his book of records.

7. In addition to the officers above named, there shall be a certain number of General Agents, appointed by the Prudential Committee for particular districts of country; whose duty it shall be, within their respective fields, to co-operate with the agents of other societies, with the pastors of churches, with ecclesiastical bodies, with the officers of the Board and its auxiliaries, and with other friends of missions, in promoting a missionary spirit, and in drawing out the resources of the Christian community, for the speedy promulgation of the gospel through the world. The General Agents shall be entitled to the privileges of honorary members of the Board.

#### IV. MEETINGS OF THE BOARD.

1. There shall be an annual meeting of the Board, the time and place of which shall be fixed by vote at the annual meeting next preceding. Three members shall form a quorum for adjourning or dissolving the meeting, and five to transact business.

2. If, in the opinion of the Prudential Committee, it shall at any time be dangerous to the health of the members of the Board, or on any other account highly inexpedient, to meet at the place appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, by sending a notice of such change to at least six of the religious newspapers, published in different parts of the country, and also a printed notice to each corporate member of the Board.



3. The meeting shall be continued from day to day until all the business before it has received attention. No member, who shall be present at any meeting, shall consider himself at liberty to leave, until he shall have applied to the Board and obtained permission; and members, who may consider it necessary to be absent during any part of a session, shall be expected to give as early notice as possible of their contemplated absence.

4. The successive daily sessions shall each be opened with prayer.

5. Committees may be selected from each of the three classes of members.

6. There shall be an annual sermon preached before the Board by a person appointed at the previous meeting. A second preacher shall be appointed to preach in case of his failure, who shall be first on the list of candidates for preachers at the succeeding anniversary. Should both be prevented from preaching, the Prudential Committee are authorized to procure a preacher.

7. Each corporate member of the Board, who shall apply to the Treasurer for the same, shall be allowed twenty cents a mile for travelling expences, in attending any annual meeting of the Board, reckoning the distance only one way, and the usual route from his place of residence to the place of meeting; provided, that no one shall receive payment for more than two hundred miles.\*

8. In case of an adjourned meeting, the Recording Secretary shall give suitable notice of the same in the religious newspapers.

9. It shall be the duty of the President, or in case of his death, or inability, of the Vice President, to cause a special meeting to be called, through the Recording Secretary or one of the other Secretaries, on the written application of the Prudential Committee, or any seven other members of the Board. The time of holding the meeting shall be such, as the officer who calls the meeting shall appoint, and the place, that at which the next annual meeting is appointed to be held. On receiving an application as above described, the officer to whom the same is directed shall cause a seasonable notice of the time and place of meeting to be sent to each member, and also cause a notice of the same to be inserted in at least six of the religious newspapers published in different parts of the country.

\* This is one of the old bye-laws of the Board. The design is to place it within the power of those members, who are unable to pay their travelling expenses, to attend the annual meeting from year to year. It is understood that no one will receive a greater sum, than the amount of his actual expenses in going to and returning from the meeting.—The utility of this regulation is seen in the fact that members, who otherwise could not have been present when the sessions were remote from their places of residence, have been enabled to attend the meetings, with few interruptions, for many successive years. The greater part of the members, even of those who make it a rule to attend every meeting, receive nothing in return for their travelling expenses.



## V. MISSIONARIES OF THE BOARD, AND THEIR WIDOWS AND CHILDREN.

1. Every person received by the Prudential Committee as a candidate for missionary service, is expected to hold himself at the direction of the Committee, both in respect to the field of his future labors, and the time of his going forth; it being understood, however, that his inclination, as well as his particular qualifications and other circumstances, shall be kindly and attentively considered.

2. Applications for employment as missionaries or assistant missionaries, must be made to the Prudential Committee, who shall carefully inquire into the character and qualifications of the applicants, whether males or females, before taking them under the patronage of the Board. In special cases, they are authorized to spend money in preparing the candidate more fully for the service assigned him.

3. A *missionary* is one, who has been ordained a minister of the gospel, and is actually under the direction of the Board. All others, whether licensed preachers, physicians, schoolmasters, printers, etc. are *assistant missionaries*, but, in the Reports of the Prudential Committee, shall generally be designated by their specific occupations.

4. Whenever any missionary or assistant missionary has, in the judgment of the Prudential Committee, violated the instructions given him, whether before or after entering the field of his missionary labors, or has failed to perform any duty reasonably required of him, they are authorized to dismiss him, in case they deem it expedient, from the service of the Board. In all cases, however, where the missionary or assistant missionary has actually been named in any of the official publications of the Board, as having been received under its patronage and direction, the individual so dismissed shall have the privilege of submitting his case to the revision of the Board, at an annual meeting.

5. No missionary or assistant missionary of the Board shall engage in any business or transaction whatever for the sake of private gain; nor shall any one engage in transactions or employments yielding pecuniary profit, without first obtaining the consent of his brethren in the mission; and the profits, in all such cases, shall be placed at the disposal of the mission.

6. The missionaries and assistant missionaries are regarded as having an equitable claim upon the churches, in whose behalf they go among the heathen, for an economical support, while performing their missionary labors; and it shall be the duty of the Board to see that a fair and equitable allowance is made to them, taking into view their actual circumstances in the several countries where they reside.

7. It shall be the duty of the Board to provide for the support of superannuated and infirm missionaries and assistant missionaries, in such manner as shall best comport with the missionary character; it being always understood, that persons who are supported by missionary funds, are bound to do all in their power to promote the cause in which they are engaged, while employed in missionary service; and when providentially thrown out of that service, they are bound to do what they can to support themselves. In all appropriations to this class of persons, the Prudential Committee shall act according to the circumstances of each case until a regular and permanent system shall be adopted by the Board, and shall have a strict regard to economy.

8. A separate fund shall be established for the support of disabled missionaries and assistant missionaries and for the widows and children of missionaries and assistant missionaries;—to be constituted in the following manner:

- (1.) By donations from missionaries and assistant missionaries on their entering upon missionary service; which donations shall be preserved and invested by the Board in the most prudent manner, and shall be reserved for the use, in the first instance, of the donors themselves and their families, should need require, but if not required for the donors and their families, they shall form part of a permanent fund the interest of which alone shall be applied to the purposes here contemplated.
- (2.) By donations and legacies, which shall be given for this specific object.
- (3.) By occasional grants, when necessary, from the general treasury of the Board.

9. The Board will not object to sending the children of any missionary or assistant missionary to the United States, whose friends shall pay the expense of the passage, and make suitable provision for the support and education of the children in this country.

10. In case children are left without either parent, and there is no missionary family, or Christian friend, or guardian, by whom such children could be well taken care of in the mission, the Board will then authorize the removal of the children to this country.

11. The allowances made on account of the children of living missionaries or assistant missionaries in the service of the Board, wherever the children may be educated, shall be charged to the mission to which the parents belong.

12. The allowance made on account of orphan children shall, in all ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

13. To children who shall hereafter be sent to this country without charge to the Board, the Prudential Committee may make



allowances, when they shall deem it necessary for the support and education of the children, to the amount which would have been allowed for them, had they continued at the missionary station.

14. The Board regard it as not consistent with the multiplied cares and duties of the Prudential Committee, for them to undertake the guardianship of the children sent to this country for education.

## VI. THE MISSIONS.

1. A majority of missionaries and assistant missionaries in any mission shall, in their regular meetings, decide all questions that may arise in regard to their proceedings and conduct, in which the mission is interested, the decision being subject to the revision of the Prudential Committee. At such meetings every male missionary and assistant missionary present, having arrived at the age of twenty-one years, is entitled to a vote.

2. It shall be a standing rule, applicable to all missionaries and agents of the Board, that real estate shall not be purchased at the expense of the Board, nor money loaned belonging to the Board, without the express permission of the Prudential Committee previously obtained.

## VII. PERMANENT FUND FOR THE SUPPORT OF OFFICERS.

The permanent funds for Corresponding Secretary and Treasurer, heretofore kept distinct, shall be merged in one, and be called the "*Fund for support of Officers;*" and the avails of this fund shall be appropriated to the support of the Secretaries and the Treasurer of the Board, at the discretion of the Prudential Committee; provided that a strict regard be had to the intentions of donors in such appropriations.

## VIII. LIBRARY OF THE BOARD, CURIOSITIES, ETC.

1. The Library of the Board shall be regarded as embracing the books, maps, manuscripts, pictures, &c. at the Missionary Rooms, and all the books, maps, &c. appropriated to the use of the several missions, and not included in the original outfit of the missionaries, nor purchased at their private expense. The Library at the Rooms, shall be placed in charge of a librarian appointed by the Prudential Committee; and those of the several missions, shall be placed in charge of a librarian appointed, in ordinary cases, by the mission itself, who shall be accountable for the books to the mission and to the Prudential Committee.

2. The curiosities deposited in the Missionary Rooms, and consisting of idol gods and other objects of superstition, together with specimens in natural history, &c. interesting on account of their being brought from countries which are fields for missionary exertion, shall be carefully preserved, arranged, and labelled, and kept



in a room provided for the purpose, under the direction of the Prudential Committee.

IX. INTERCOURSE WITH OTHER SOCIETIES, AND WITH ECCLESIASTICAL BODIES.

1. A friendly intercourse shall be maintained with other protestant societies in this and other lands, which are engaged in the benevolent design of propagating the gospel of Jesus Christ.

2. The Board will send to the General Assembly of the Presbyterian Church of the United States, to the Synod of the Reformed Dutch Church, and to the several General Associations in the New England States, as many copies of the annual Report and other printed documents, as shall be sufficient to furnish those bodies with the means of information with regard to the state and necessities of the Board, its operations, and the success which God may grant to its exertions.

---

All bye-laws and resolutions heretofore adopted by the Board are annulled, so far as they are inconsistent with those here embodied.

---



---

INSTRUCTIONS *of the* PRUDENTIAL COMMITTEE *delivered May, 1832, to the Rev. GEORGE W. BOGGS, about to embark as a missionary to Bombay.*

DEAR SIR,

It has been the uniform custom of the Committee, when missionaries of the Board were embarking for a foreign station, to address to them various hints and instructions relative to their future conduct and labors. On the present occasion this will be done in a much less formal manner than usual. The absence of Mr. Anderson, the engagements of the several members of the Committee, and the pressure of duties require that you should be referred to the Instructions that have been addressed to those who have gone to the same mission before you; especially those addressed to Messrs. Hervey, Read, and Ramsey, inserted in the 26th volume of the Missionary Herald. This course may with the more propriety be adopted in view of the late general letter to the mission, a copy of which you have with you, and which treats of most of the topics relative to the concerns of the mission, that will require your special attention. Still, we feel unwilling to see you depart to so important a field of labor, with little expectation of having much further intercourse with you till we meet at the judgment seat of Christ, without saying, in a fraternal manner, a few words respecting your future responsibilities, duties, and trials.

Make sure of your own salvation. Do not be content a moment without such a clear understanding of the truths of the gospel, and of your own character, such a firm and living faith, such an assured hope, as you can rest and bear your whole weight upon, with entire confidence, in perplexities, sufferings, and death.

Become eminently holy. Let no low attainments in piety satisfy you. Love your work because it consists in efforts to rescue men from sin, and make them holy. Think much on the holiness of God; contrast it with your own sinfulness, and with the awful depravity of the heathen. Pant after perfect holiness. Think no effort too great to secure it in yourself and in the heathen. Without this state of mind you will have little enjoyment in your work. It will become heavy, monotonous, and wearisome. The mind will act languidly in it. He who loves his work will accomplish many times more than he who dislikes it, and only labors out of regard to his reputation, or from a cold feeling of duty. You must have an appetite for your work. Without this holy love to your business as a missionary of Christ, you have no promise of success, and no reason to expect it. Live a life of prayer. Do not regard this work on which you go as your own, and yourself to be a gainer or loser, according as you may or may not have success. Regard yourself simply as a *servant of Christ*, sent into his vineyard to *labor*, leaving it for him to decide as to the result. The agent who is sent abroad with specific instructions from his employer, does not become discouraged because the business on which he is sent is not profitable to his employer. He does not retire from it murmuring and desponding. He works on faithfully till he is recalled, and receives his wages. So let it be with you. Still do not for a moment feel as if there could never be any success in Bombay, or as if it must be long delayed, or as if your success, if any is given, must be small and slow. Let your revival spirit, let your faith, and zeal, and labors, let your hopes and expectations, be all in readiness for a rain of righteousness that shall flood the whole land. *Feel deeply* that the increase is of God. Be careful that the want of prayer and faith and diligence on the part of yourself and brethren do not keep the Spirit of God at a distance.

Look much at the heathen in the light of the New Testament. Think of their character, condition, and prospects—what a ruin has come upon them, when compared with man as he stood forth at first in the image of God—what a relation they now stand in to God and the Lord Jesus Christ—what a ruin awaits them in their sins. Think of these things till the fountains of your soul are broken up, and you exclaim, “Oh that my head were waters, and mine eyes a fountain of tears.” Think of the greatness, honor, and infinite and eternal value of your work, until all your labors and sacrifices seem utterly worthless.

Expect many trials that you never thought of. Be prepared to find your situation in many respects different from what you anticipated. It is scarcely possible that this should not be the case. Do not let this sour your temper, disaffect you towards your brethren, or diminish your zeal in the work.

Co-operate cordially with your brethren. You cannot expect perfect unanimity. Yield cheerfully, kindly. Determine that they never shall do any thing which shall alienate your affections, or make you cease to pray for them, and do them good. Never indulge in any feelings and remarks respect-



ing them which shall spoil or embarrass the cordiality of your prayers and Christian intercourse, or prevent your meeting them face to face with perfect frankness and a good conscience. Think of your relation to them as fellow disciples and fellow apostles. Think of the common relation which you and they sustain to Christ as redeemed sinners, and fellow laborers under him as the great Head of the church and Lord of the vineyard. Think how he must regard dissensions and cold feelings between those whom he equally died to redeem. Ephesians 4: 3. 15: 2.

You and your brethren have no Christian community around you. You must make a standard of religion and morals for yourselves and the community; or rather it will devolve on you to take such a standard from the Bible, and hold it up before the community. This involves great responsibility. See that the standard you raise is scriptural, and for this purpose study the Bible diligently and closely.

Take pains to cultivate your own mind, to strengthen your faculties, enlarge your views, and increase your knowledge. Do not feel that efforts aimed directly at this are time or labor thrown away. Place a judicious limit to such efforts, and consecrate all your powers and acquisitions to the work of making known the gospel of Christ.

Be an *exemplary* missionary. Keep a clear conscience with reference to yourself, your brethren, the heathen, and your Lord and Redeemer. Do nothing that shall give occasion for painful regret. Always do that, under all circumstances, which you solemnly believe would best please the Lord Jesus Christ, if he were by your side.

The first labor that will claim your attention after arriving at Bombay, will be the acquisition of the Mahratta language. In the mean time you will be able to render some aid to the mission by taking a part in the superintendence of the schools, and in the English services in the mission chapel; as also in distributing books and tracts.

Your great work will be *preaching the gospel*—it may be in the chapel, or the school-house, or at an idol's temple, or in native huts, or in the market places, or on the way side,—it may be to few or to many,—still it is making known Christ and his atonement. In this work rejoice. Your day of toil cannot be long. Your day of account and rest must be near. Labor like a good servant, and you shall surely be owned and rewarded as such, when the Lord shall call home the laborers in his vineyard, and reckon with them.

We are reminded in many ways, and in a most affecting manner, of the brevity of human life. Three members of the Bombay mission, and two Secretaries of the Board have been removed by death, since the last Instructions were given to a reinforcement of that mission. Neither the missionaries who go abroad, nor those who labor at home, are suffered to continue. This scene of trial and labor is to be short, and death is to conduct us to a glorious resurrection, the presence of our Redeemer, and a heaven of eternal rest and joy.

We would commend you to God, on your voyage and through life. May his grace at all times be sufficient for you.

By order of the Prudential Committee.

DAVID GREENE.



INSTRUCTIONS of the PRUDENTIAL COMMITTEE, *delivered in Park-street Church, Boston, on the evening of Oct. 24, 1832, to the Rev. WILLIAM THOMSON, Rev. ELIAS RIGGS, and Doct. ASA DODGE, about to embark as Missionaries to the Mediterranean.*

DEAR BRETHREN,

A leading object in the mission with which you are about becoming connected, has hitherto been the exploring of countries bordering on the Mediterranean sea. To the pursuit of this object nearly all the missionaries of the Board sent to that part of the world have devoted more or less of their time, in conjunction with not a few respected and beloved brethren sent out by other societies. Although thirteen years have elapsed, since Messrs. Fisk and Parsons commenced the mission of the Board, every year has shown the wisdom of making an extensive survey of the people one of the first measures. Thus will no small waste of time and money be prevented, and the grand object of our enterprise be sooner attained.

This part of our work has advanced far towards its completion. We might speak of the Christian researches of Graves, and Conner, and Lowndes, and Robinson, and Gobat, and Kugler, and Hartley, and Jowett, and others, our fellow laborers of other societies, whose benevolent footsteps have been seen on almost every shore, from the Ionian Islands and Greece, through the Levantine regions, to the site of ancient Carthage. The results of their inquiries have been published, and have thus become the common property of the Christian church. So also have those of missionaries of the Board, who, traversing the same great and interesting field, have explored the cities of Tunis and Tripoli, in northern Africa; the banks of the Nile as far up as ancient Thebes; the desert, from Cairo to the ancient capital of Philistia; nearly the whole of Palestine; and the villages of Mount Lebanon in Syria, from Sidon to Tripoli. They have, moreover, explored the condition of a part of the Nestorian church in northwestern Persia; and a great part of the province now under the government of the heir apparent to the Persian throne; and the trans-Caucassian provinces of Asiatic Russia; and a considerable portion of the ancient Armenia and Asia Minor, including the district once illumined by the Seven Churches; and, finally, almost the whole of liberated Greece and the Ionian Republic. Concerning the religious, moral, intellectual, and social state of these countries, we are now, in general, well informed. We know what needs to be done; what are the best methods of operating; what are the hindrances and delays to be expected; and what effects may reasonably be anticipated. Although some districts in Asia Minor, and whole countries watered by the Euphrates and its tributary streams, and nearly the whole interior of northern Africa, remain to be explored, there is no necessity, at present, of pursuing our explorations farther in that part of the world. We are ready to select our positions, and commence the mighty task of supplying the wants, which have been exposed to our view on every hand, and which now rest their claims upon us with tenfold weight from the fact that they are known.

What, then, is to be done to repair the extensive moral ruin we have discovered? The general answer to this question is obvious. We must repub-

lish the gospel, of which the traces have become nearly obliterated from the minds of the people. But *how* shall the gospel be republished? How shall we bring the glorious system of revealed truth into contact with the understandings of the people, and thus gain access, through the Spirit of truth, to their hearts? It is a lamentable fact, that not one in a thousand possesses, or ever saw, a copy of the Scriptures in a language which he understands; or ever heard a sermon exhibiting the way of salvation through faith in Christ. With the exception of the Arabic branch of the Greek church in Syria, the service in all the oriental churches is conducted in an unknown tongue. Moreover, few are able to read; and the few schools which exist, with the exception of some recent improvements among the Greeks, are taught as if the children who frequent them had only organs of speech, and not minds capable of thought and reflection;—the school-books being in a dead language, and words, not ideas, occupying the attention both of masters and pupils.

You perceive, brethren, that although we may now rest from our explorations, our preliminary labors are by no means completed. *An improved system of education must be given to the people of the east.* The missionary must permanently occupy some advantageous position, and, while he seizes every opportunity for preaching the gospel, must surround himself by a constellation of Lancasterian schools, as numerous as he can effectually superintend. These he must furnish with competent and trust-worthy teachers, and with the best kind of school-books in the vernacular tongue. He must beware, however, lest his schools be too numerous or remote for superintendence, or be commenced without suitable books, or continued under unfaithful masters.

In this manner you, dear brethren, may commence your labors soon after entering your respective fields. But while you take care not needlessly to offend the prejudices of the people, you will give no countenance whatever to their superstitions. While you withhold your school-books from none who are disposed to receive them, you will grant pecuniary aid only to schools under the superintendence of yourselves, or persons having your fullest confidence.

A beginning has been made at Malta, by our own press and that of the London Missionary Society, in providing purely Christian school-books in the language of the modern Greeks; and by the press of the Church Missionary Society, in furnishing Arabic school-books. Books of this kind will need to be greatly increased in variety and excellence, and to be multiplied a thousand fold by the wonder-working power of the press. Indeed we cannot doubt—considering that God has given us the Scriptures and the press, and denied us the gift of tongues—that he designs the *reading* of his truth to have a far greater proportionate influence and importance, as a means of propagating the gospel, than it had in the age of the apostles.

Having made these general remarks, the Committee will now address themselves to you individually;—referring you for important topics not here introduced, to the Instructions given to your predecessors in the mission.

You, Mr. RIGGS, have been designated to liberated Greece—a country rendered deeply interesting by its ancient history, its position in respect to sur-



rounding nations, and the character of its inhabitants. It is a country that always will be interesting, and never less so than it is at present. Anciently it exerted a commanding influence throughout the Mediterranean; and such are its commercial facilities—such the abundance and cheapness of its water-power—so admirable is its position—so remarkable are its inhabitants for quickness of conception, aptness for learning, and a passion for knowledge, unlike all other nations near them; that they must rise into comparative importance. They may be long in settling their government, but it will ultimately become settled; they may be long in rearing seminaries of learning, but they will ultimately possess them; and again will Athens be resorted to by scholars from all parts of the civilized world.

In view of the unquestionable destiny of the Greek people, the Christian philanthropist contemplates them with the deepest interest. In this view we regard your mission as highly important. In deliberating, however, what the Board, as a missionary society, should attempt to do for the benefit of liberated Greece, the Committee feel bound to make the exerting of a religious influence their grand object. Whatever tends not directly to this result, falls without our proper sphere. We cannot found a college for literary and scientific purposes; though we might give religious books to its library, and support a course of religious instruction within its walls. We cannot sustain a grammar school for teaching the ancient Greek, unless such a school be essential to a *system* of schools exerting, on the whole, a decidedly religious influence. We cannot publish an arithmetic, or a grammar, or a geography, unless so composed as to exert a religious influence, or unless such books belong necessarily to a *system* of school-books framed expressly with reference to the advancement of religion. This is our criterion. We have but one simple object, and that is sublime enough to awaken the admiration of angels—the propagation of the “glorious gospel of the blessed God” in Greece, in Palestine, and throughout the world.

We hear that the government of the country, to which you are destined, is now in the hands of Greeks some of whom are known to be friendly to an enlightened system of education. Yet it will not be strange should you find the government and country unsettled, and travelling unsafe. After conferring very fully with Mr. Temple, at Malta, respecting the use of the press, you will repair to Athens, where Mr. King will receive you with a joyful welcome. There you will of course remain for a season; but whether you shall ultimately remove to some other place in the peninsula, or make your residence at Athens, the Committee leave to be determined by Mr. King and yourself.

As soon as travelling is safe, and you can make arrangements with Mr. King for the purpose, the Committee wish you to visit the principal towns of the Peloponnesus, with a view to supplying the schools you may find in them with school-books from our Malta press. Nauplia, Argos, Tripolitsa, Calabryta, Patras, Demetsana, Modone, Corone, Calamata, Mistras, Marathonisi, and Monembasia, are especially commended to your attention, and may perhaps be most conveniently visited in the order in which they are named. There are other towns in the peninsula as important as some of these, and the small village schools on your route you will by no means overlook. Unless



the people have greatly changed within three years past, you will everywhere be received with respect and gratitude; and while you are scattering the seeds of a future harvest, you will collect facts which will the better enable you and Mr. King to form an opinion, whether the centre of your future operations shall be Athens, or Argos—in Attica, or in the Peloponnesus. In favor of the latter, will be the number of missionaries already in Attica; and of the former, the system of measures commenced by Mr. King in Athens, which may require the associated labors of you both. Wherever you are, you will abstain most sedulously from all participation in the conflicting politics of the country.

The Committee do not expect either you or Mr. King to engage personally in the ordinary instruction of schools. The schools which are supported from the funds of the Board, you will of course superintend; and you will satisfy yourselves that the books given to particular schools are actually used by those schools. Your appropriate employment, as missionaries of the Board, is preaching the gospel, and distributing the productions of the press; but you will generally find the school-room to be the best place for performing both of these duties.

Your present acquaintance with the language of the Greeks will enable you to enter almost at once upon missionary labors. May you be richly endowed with wisdom and grace from on high.

Mr. THOMSON and Doct. DODGE, you look to the birth place of our religion as the field of your missionary labors. Syria, including the ancient Palestine, has far more interesting associations for the Christian, than the Peloponnesus, or Attica; nor is there a mountain in all Greece to be compared, in this respect, with Tabor, or Carmel, or Lebanon. These associations, however, will soon cease in a great measure to affect you; and your minds will be sustained in cheerful and vigorous operation, in your distant remove from the pleasant places of our Zion, only by a genuine, deep-toned love for your work as missionaries.

On arriving at Beyroot you will naturally confer with Mr. Bird and Mr. Whiting, your senior brethren in the mission, as to the places for your residence and the best manner of occupying yourselves during the first year. It is supposed by the Committee, that Doct. Dodge will employ his time as a physician most usefully to the missionary cause associated with Mr. Bird, whose long familiarity with the language, manners, and character of the people, will give him pre-eminent advantages in religious intercourse with such as may come to be healed of their bodily diseases. Mr. Thomson will commence a new station, perhaps in connection with Mr. Whiting, at Sidon, or else in Tripoli or its neighborhood. The Committee hope the time is near, when the number of missionaries in Syria shall be such as to occupy not only both of these places, but others farther south, and among the villages scattered over the ridges of Lebanon and in Cœlo-Syria, and in the cities of Damascus and Aleppo. Indeed, should a part of the printing establishment now at Malta be removed to Syria, which is probable, and should a Syriac department be added to the Arabic, it will be expedient to extend our line of outposts much farther eastward, among the churches using the Syriac language in their church service.

Hereafter the press will be employed in this branch of the Mediterranean mission more than it has been heretofore. Circumstances now favor it. The answer to Mr. King's Farewell Letter to the Maronite Roman Catholic bishop, printed at Rome, and circulated among the Maronites of Syria, shews the opinion entertained by the Arabs themselves of the value of the press in their theological discussions; and the Committee are happy to hear that Mr. Bird is about publishing a reply to the prelate.

Doct. DODGE will sustain a two-fold relationship to the mission;—that of a preacher of the gospel, and that of a physician. Your relation, Dear Sir, to the Board, will be the same with that of all other missionaries. Your responsibilities to the Prudential Committee, will be the same. The principles appertaining to the employment of your time, to the support of yourself and family, and to the pecuniary rewards you may chance to receive for services rendered to the people of Syria, will be the same. The Committee regard your medical skill, and all your future practice, only as a means of furthering the spiritual objects of the mission. Skill in the healing art acquired by study and practice, is the only substitute, in modern times, for the miraculous "gifts of healing" conferred upon the first Christian missionaries. As such a substitute, it is important in every part of the eastern world. As a physician, you may be expected to gain access and confidence where the mere preacher of the gospel could not; and when you do gain access to such places, the Committee enjoin upon you to remember that you sustain a higher character than that of a physician, and more solemn responsibilities than those which concern the body. As a physician, however, your first duty will be to your brethren and sisters of the mission, and you will take care not unnecessarily to place yourself in circumstances where they cannot rely upon securing your services in the hour of dangerous sickness. You will also make it your steady aim, as a physician, to multiply and extend their opportunities for exerting a religious influence, as well as your own. Let no flattering offers, no earnest entreaties, no authoritative commands, from emirs and pasha, however high in rank or power, draw you from the path of your duty as a missionary of the cross, and a member of the mission. As to a support, you will be entitled to one that is economical from the Treasury of the Board, like your brethren; and will in no case pursue your medical profession for the sake of personal gain. You will practice the healing art in Syria, that you may diminish the amount of temporal wo, and more especially that you may advance the far higher spiritual objects of the mission, of which you are to be a member. Your own support, and that of your family, and all necessary aid to such of them as may survive you, are guaranteed by the standing rules of the Board. This is for the purpose of securing the whole time and talents of missionaries to their great work. Of course whatever you receive as pecuniary rewards for your services, will be placed to the credit of the mission, and will go to diminish the amount of your necessary drafts for family expenses upon the sacred Treasury. This principle applies to all the missions under the superintendence of the Board.

From the peculiarity of your circumstances, you will be subjected to some peculiar temptations and dangers; but, by never losing sight of the paramount obligations upon you as a missionary of the cross, and by looking with un-



wearied eye and fervent prayer to Him who has promised to be with his missionaries to the end of time, you will be preserved faithful.

Finally, Dear Brethren, the Committee affectionately enjoin upon you all, and upon your partners in life, to be as discreet in using opportunities for exerting influence upon the people of the east, as you will be watchful to secure them. Above all, feel your weakness and ignorance, and the utter imbecility of all your endeavors to do good, without the presence and aid of the blessed Spirit. After years of indefatigable labor, you may have brought but a few rays of light in contact with the minds of the people at large; very few correct ideas of the gospel may they have acquired: but these few the Holy Spirit can make effectual to the producing of a general reformation. One single fundamental truth of the gospel, fully introduced into the mind, may become, in the hands of the Spirit, a life-giving principle; and that single truth, made known through a country, may prove of incalculable benefit to that country: it may revolutionize its moral sentiments.

Clad in this heavenly armor, the gospel of the blessed God, go, then, to Greece and to Syria. The weapons of your warfare are mighty through God. What wonders did they effect in those very countries, in ancient times! Similar triumphs, when God shall vouchsafe his blessing, we may expect to witness again. The people are no more bigotted in error, no more averse to the truth, no more depraved, than they were in the days of the apostles. God can as easily subdue them; and the past experience of our mission warrants the hope that he will yet make glorious displays of his grace among the hardy and independent mountaineers of Lebanon.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

By order of the Prudential Committee.

R. ANDERSON, }  
DAVID GREENE, } *Secretaries.*

*Missionary Rooms, Boston, Oct. 24, 1832.*

*Extracts from INSTRUCTIONS of the PRUDENTIAL COMMITTEE to the Rev. BENJAMIN W. PARKER and the Rev. LOWELL SMITH, Missionaries, and Mr. LEMUEL FULLER, Printer, destined to the Sandwich Islands.*

DEAR BRETHREN,

The thought must encourage you, on the eve of your departure, that the mission to the Sandwich Islands has ever enjoyed, to human appearance, preeminently, the care of divine Providence. Future events cannot, indeed, be inferred with certainty from the past. A bright morning may be followed by a day of clouds and a night of storms. Enterprises, auspicious in their commencement, may be disastrous in their issue. Yet some enterprises are so marked from the beginning with evident interpositions of Providence in





Islands was displeasing to the British monarch, of whom the king of the Sandwich Islands had imbibed a sort of dread. So much were the jealousies of the more ignorant and credulous among the chiefs at length awakened, that our brethren knew not how to allay them, and began to be apprehensive of the consequences. In the very crisis of the evil, however, it was unexpectedly removed, in the manner now to be described.

The English government, before hearing of Tamehameha's death, had directed the government of New South Wales to build a schooner, and send it to him as a present. In the month of February 1822, the vessel, having this schooner in charge, put in for refreshments to one of the ports of the Society Islands, where two English gentlemen, the well known Tyerman and Bennet, deputed by the London Missionary Society to visit their missions in those seas, were at that time. As the captain expected to touch at the Marquesas Islands on his return from the Sandwich Islands, and consented to take missionaries to that group, it was resolved to send two Tahitian chiefs to the Marquesas, by way of the Sandwich Islands, and that the Rev. William Ellis, an English missionary known in this country, should accompany them. Messrs. Tyerman and Bennet determined also to go with them. It so happened, therefore, in the providence of God, that this whole company of pious and respectable Englishmen and Society islanders was soon at the Sandwich Islands. Immediately the king and his council invited the Tahitian chiefs to an interview, and ascertained from them the true and excellent character of the influence exerted by the English missionaries at the Society Islands. The English gentlemen, also, assured the king of the favorable disposition of their own sovereign; so that the impositions practised by the foreigners were now fully exposed. The confidence of the natives in our brethren was of course restored and increased; and these effects were rendered permanent by the settlement of Mr. Ellis and the Tahitian chiefs at the Sandwich Islands.

A *third* fact to be noticed is *the voyage of the king Rihoriho to England in 1823*. This singular event was thought at the time to be very inauspicious. It was soon found, however, that his absence from the islands, and still more his death in London, placed the government in the hands of Kaahumanu and Karaimoku, who had become members of the mission church and heartily co-operated with the missionaries in their plans and labors for the good of the people. In other words, the government thus became decidedly Christian. Moreover Boki, who accompanied Rihoriho to England, brought back a charge, which he is said to have received from the mouth of the British king, to attend himself and cause the people to attend upon the instructions of these very missionaries.

A *fourth* instance is found in *the rebellion on the island of Tuwai*, after the departure of Rihoriho. This rebellion spread great alarm through the islands, and for a short time seriously interrupted the mission. But in the end, it was the means of giving a new and powerful impulse to the progress of Christianity and civilization.

And how obvious is it, that all the numberless *false reports* against the mission, which have been circulated both in this country and in England, though they have been injurious to those who have circulated and to those



who have believed them, have, on the whole, been advantageous both to the mission, and to the general cause of missions; especially when viewed in connection with the *outrages* upon the mission, of which wicked foreigners have repeatedly been guilty. By all these means the mission at the islands has acquired a degree of publicity in the world, which would otherwise have been scarcely possible. Men of all ranks in America and England, and in other countries, have had their attention directed towards it; some, indeed, with prejudice and enmity, but many with candid inquiry into its merits and success. Able defences of the mission have been published, which would not have been published, or if published would have been read far less extensively, had there not been slanders and outrages to call for them. Who can doubt but the good has far exceeded the evil? Who can doubt that if its enemies have been made more inveterate against the mission, its friends have been rendered more interested in its welfare; that it is known and esteemed by more persons; and has the benefit of more frequent prayers, and more abundant patronage?

In view of these providential interpositions, your confidence should be strong in God. In the present condition of the people of the Sandwich Islands there is much to authorize the most cheering expectations; but then there are some things which will make it truly wonderful, if the heavens do not sometimes gather blackness, and settle even into deep and portentous gloom. Should you ever witness such times, think of the past, and yield not to despondency. Remember the tokens of God's favor. The whole course of events hitherto, indicates that he is on the side of the mission. Such a concatenation of events, as has been noticed, and as might easily have been enlarged, cannot be accounted for on the doctrine of chance. There is an overruling Providence, and that Providence is engaged for the prosperity of the mission. God is evidently the Builder of the spiritual temple, which is going up for his praise at the Sandwich Islands; and the edifice which he has so gloriously begun, we may expect him to finish. Should events hereafter occur which are *seemingly* adverse, you are not hastily to regard them as being *really* so. In time past they have in some instances been more eminently subservient to the furtherance of the mission, than any other events whatever. Therefore be not afraid. Though there should be commotions at the islands, do not fear. Though wicked men combine to ruin the mission, do not fear. While you are united as a mission, and thoroughly devoted to God, you need not fear. The Lord will be with you; the God of Jacob will be your refuge.

Having reminded you of these facts in the history of the mission, for your encouragement, the Committee proceed to give you some INSTRUCTIONS for your conduct as missionaries. These, however, will be brief. The Instructions given your predecessors in the mission, are applicable to you; and to them you are referred for a more ample discussion of several important topics.

Your mission, dear brethren, embraces an interesting range of objects. Depending on divine grace, it aims at nothing less than making every Sandwich islander intelligent, holy, and happy. Its appropriate work will not, therefore, be fully accomplished, until every town and village in the Sandwich



Islands is blessed with a school-house and church, and these school-houses are all furnished with competent native masters, and all these churches with well instructed native preachers—until every inhabitant is taught to read, and is furnished with a Bible in his native tongue—until academies, with native preceptors, are established on the principal islands; and the high school, now existing on the island of Maui, has become a college, with native professors—until printing presses are owned and conducted by native publishers, and find employment from native authors, and, so employed, pour forth their treasures of theology, history, and every useful science, for supplying the native demand for public and private libraries;—not until Christianity is fully established as the religion of the islands, and its benign influence has become paramount in every rank and class and condition of the people.

Then, raising our voices in songs of grateful and triumphant praise to the King of Zion, may we leave them to proceed without our aid. Indeed, we may venture to diminish the numbers in our band of missionaries before we witness such a consummation of our work. Whenever it shall have advanced far towards completion, then will the *patriarchs* of the mission—the men whose locks have whitened in the service, and who are venerated as the spiritual fathers of the nation—suffice for the purposes of superintendence and counsel.

\* \* \* \* \*

Far different are the circumstances under which you proceed to the Sandwich Islands, from those of the first mission. When, thirteen years ago, the venerable Worcester delivered the Instructions of the Committee to that consecrated band, the deepest darkness of barbarian paganism enveloped all the islands, and the immediate prospects of the mission were hid in utter uncertainty. How changed have been those islands since that time; how changed the prospects of the mission; how different your anticipations! Light from heaven has broken in upon the darkness, and the morais and idols, the pagan priesthood and human victims, have all disappeared. You will find the Christian religion professedly the religion of the nation—the principal rulers, with but a single exception, members of the Christian church—spacious houses for the public worship of God, risen and rising in the larger towns—numerous and orderly congregations assembled in them on the Sabbath day—the Scriptures anxiously desired by the people, and received as the word of God—many hundreds abstaining wholly from the use of intoxicating spirits—many thousands connected with the schools—and the nation, as such, beginning to feel the renovating influence of the gospel, to escape from the thralldom of ignorance and vice, and to move onward in the career of religious, intellectual, and social improvement.

And it is in this interesting aspect of the islands, that the reason is to be found which has induced the Committee to send another reinforcement to the mission. When the harvest waves over all the field, then is the time to multiply the reapers.

Your passage has been engaged in the ship *Mentor*, capt. Rice, to sail from New London; and every provision has been made for your comfort on the voyage.

\* \* \* \* \*

So far as may be practicable, be a pattern to the natives of the islands in all things. In building and furnishing your houses, in clothing your persons, in your manners and conversation, set an example of simplicity becoming the gospel. Keep your hearts with all diligence, and in your secular intercourse with the natives beware of indulging a worldly spirit, and of being betrayed into indiscretions, which shall give them or unfriendly foreigners occasion to speak evil of you. After the laudable stand taken by our missionaries generally, we need not say that you will give no countenance to the use of ardent spirits. Use not the poisoned cup yourselves, nor present it to the lip of foreigner or native.

Mr. PARKER and Mr. SMITH—as ministers of Christ, as missionaries of the cross, you will continually bear in mind the spiritual and high and holy nature of your calling. You are ambassadors of the Lord Jesus to the dwellers in those isles. You go as agents of no earthly government, the propagators of no political systems. Like the apostles, you will inculcate submission to all lawful authorities, and will be careful yourselves to conduct towards them with all proper deference. You are the Lord's freemen; but your freedom is to *preach the gospel* without fearing the face of man. Your commission is to PREACH THE GOSPEL, and for nothing else can you plead, as missionaries, the paramount authority of the King of kings.

The Committee are happy to believe, that it is the intention of our national Bible and Tract Societies to relieve the Board from the expense of publishing the Scriptures and religious tracts in our several missionary fields among the heathen. Heretofore important aid has been received, in several of the eastern missions, from the British and Foreign Bible Society, and in some instances from the London Religious Tract Society, which has been gratefully acknowledged. But it is most suitable that they also should be relieved from the necessity of supplying American missions with Bibles and tracts. This work devolves properly on American societies, and on none more properly than the American Bible Society and the American Tract Society; and there is no doubt but those institutions will be enabled by the churches to furnish the means of supplying the whole nation of the Sandwich islanders with the Scriptures and appropriate religious tracts, as fast as the translations can be made, and the printing executed. An important duty, therefore, devolving on you and your associates will be to furnish the translations, and the information from time to time which shall be necessary to aid the societies in procuring the requisite means, and to guide them in their appropriations.

Be in haste, Brethren, to have the gospel made known to every one of the islanders, and to bring the work to a completion; for almost the whole world still lieth in wickedness, and there is much land to be possessed.

Mr. Diell, who is to be your fellow-passenger on the voyage, goes under the direction of a different society, and to minister to a different class of men; but as your brother in the gospel, a missionary of the cross of Christ equally with yourselves, and in a most important sense a co-worker with you for the moral renovation of the islands. As he will be governed by the same principles and motives, sympathizes with you entirely in respect to the great doctrines and duties of religion, and the grand objects and plans of Christian



benevolence which signalize the present day, the Committee rejoice in his appointment as a missionary to the seamen who resort in such numbers to the Sandwich Islands. You, also, and your brethren will rejoice in it, and will do all in your power to aid and encourage him in his arduous, but interesting task. It is understood by the Committee, that wherever Mr. Diell's particular residence may be, his appropriate sphere of labor embraces all the foreign seamen in all the islands. He is to be *their* pastor and teacher; and the direct efforts of the missionaries of the Board in their behalf, will be in accordance with principles and rules having his cheerful assent.

\* \* \* \* \*

Finally, Dear Brethren, the Committee would earnestly inculcate the duty of attending most carefully to the spiritual state of your own hearts. A missionary, of all other good men, must be most miserable, whose affections are allowed to wander in pursuit of the world. Live near to God. Have fellowship with the Father and the Son, through the blessed Spirit of grace and truth. Let the love of Christ, and the worth of immortal souls for whom he died, and regard for the glory and happiness of his kingdom, constrain you, and those who are the partners of your life, to devoted, ceaseless activity. Be faithful unto death, and the Lord Jesus, the King of Zion, will give you an unfading crown of glory in his presence on high.

By order of the Prudential Committee.

R. ANDERSON, }  
DAVID GREENE, } *Secretaries.*

*Missionary Rooms, Boston, Nov. 6, 1832.*

*Extracts from the INSTRUCTIONS of the PRUDENTIAL COMMITTEE to the Rev. SHERMAN HALL and Rev. WILLIAM T. BOUTWELL, missionaries to the Ojibeways of the North West Territory of the United States.*

DEAR BRETHREN,

As you are about to enter on the work of preaching Christ to the Indians, to which you have devoted yourselves, the Committee would embrace the opportunity of making a few suggestions respecting the kind of labors which you will be expected to perform, the principles which should guide you in them, and the means you should use to secure the divine blessing.

The mission you contemplate will differ in many of its circumstances from any of those heretofore established by the Board among the Indians. Those have been mostly among Indians who were surrounded by white settlements, limited to a comparatively small territory, easy of access, and whose character and habits had been much modified by their intercourse with more civilized communities. You are to go among Indians who are remote, occupying the unlimited wilderness, difficult of access, and but little affected by intercourse with white men. Your mission must, in many respects, be conducted in a different manner from any other mission, which the Board has established among the Indians. On this ground there is a peculiar responsibility laid upon you, as pioneers in this wide field. You are not devising plans and



acting merely for that tribe for whom your labors are specially designed. If you can devise a plan of a mission, and put it into successful operation, which, in point of economy and efficiency, shall be suitable for the Ojibeways between Lake Superior and the head waters of the Mississippi, missions on a similar plan may be extended over the Rocky Mountains to the Pacific. But should you be able to devise no such plan, how are the numerous tribes throughout the continent to be evangelized? The Committee have thought on this subject with much anxiety. The Indian missions now under their care, considering the number of persons benefitted by them, have required a far greater number of laborers, and a far greater amount of funds, than any other missions of the Board. Missions further in the interior, conducted on the same plan, would be still more expensive; so that, considering the claims of other heathen nations, with a vastly more dense population, more accessible, and where the means of subsistence are far cheaper, and considering, also, the scanty pecuniary means which are furnished for conducting missions, the Committee would not feel justified in carrying their operations among the Indians to a much greater extent, unless some less expensive plan can be devised.

They will not undertake to point out in detail what plan must be adopted, though they would attempt to give some general view of what it seems to them it should be.

1. There should be no boarding schools supported at the expense of the Board. These were a leading feature in all the missions heretofore established among the Indians. But they have been the occasion of great expense; and the results, as seen in the character and subsequent conduct of the scholars, have not, thus far, answered the expectations of the Committee. They have doubtless done much good, and more may yet appear, but there is reason to think that they have to some extent occasioned a very undesirable feeling of dependence on the part of the scholars and adult Indians. But to think of boarding schools so far in the interior, and in a climate so unfavorable to agricultural pursuits, is out of the question.

2. There must not be large secular establishments, agricultural or mechanical, connected with the contemplated mission. These establishments, generally, in cases where they have been connected with the stations, have contributed little to the diminution of expense, while they have rendered large mission families necessary, given to the stations an appearance of wealth and show, occasioned much perplexity and labor, and not unfrequently have been the occasion of reproach and objection on the part of opposers. Our missionaries generally are disposed to relinquish them.

3. Having excluded boarding schools and secular establishments, it would seem easy to reduce the expense. Still, to effect this as far as should be done, will require much wisdom, industry, and self-denial. In order to give the gospel to all the tribes, who occupy the interior of this continent, and wander from Hudson's Bay to California, and from the Mississippi to the Pacific Ocean, must require a great number of preachers and a great number of stations. If each of these should cost from \$500 to \$1000, which has been the usual annual expense of our small preaching stations, it is easy to see, that to accomplish the object and at the same time do our portion of

evangelical labor among foreign nations, is hopeless, unless God shall open channels of income to the Board, of which we have now no prospect. Your desire that the gospel should be speedily preached to all the unhappy tribes should call all your enterprise and energy into action, to establish a mission on a plan which may be effective, and may be extended through this continent.

There are probably no better examples of industry, self-denial, economy, and persevering, cheerful activity, than the United Brethren in Greenland and Labrador. Their plan may probably be much improved in the country which you visit, by your itinerating to a considerable extent among the Indians. They seem content with the mere necessities of life, where nothing more can be had without great expense and labor; and being fed, and clothed, and housed, so as to be healthy and comfortable, and having the privilege of laboring in the service of their Lord and Master, and for the salvation of benighted, dying men, they are contented and happy.

4. The great object of your mission, the object never to be for a moment lost sight of, is to preach the gospel of Christ directly to old and young, with the intention and earnest desire of being made the instruments of their speedy conversion. Let the accomplishment of this be the great, guiding principle in all your plans, labors, and researches; and let this be the object of your prayers and studies. Never feel easy, if you are not making advances towards it. But you are not to think that you are preaching the gospel when you are addressing the large assembly only. You will probably have much more frequent occasion to preach it, and may do it as really and effectually, to a family or two in a small cabin, or in conversation with individuals, or in the little school.

5. Another kind of labor to be embraced in the object of your mission, is the acquisition of the Ojibeway language, and the translation of elementary books, scripture tracts, &c. into it. You will consider the acquisition of the language as a thing indispensable to your extensive and highest usefulness. To depend on interpreters, is expensive and embarrassing. To attempt to introduce the English language extensively, even among the children, especially without boarding schools, is vain. With such helps as you will be able to obtain, the Committee hope that you will not find the acquisition of the language a difficult task. In writing the language, they will expect you to use Mr. Pickering's orthography as the basis. This is used by the missionaries at the Sandwich and Society Islands, and among the Choctaws, Ottawas, Senecas, and Abernquois.

6. You will probably find it practicable to establish some small schools at the stations where you may be. The Committee wish you to do this as early, and to as great an extent, as the circumstances will permit. Of course they must be taught in the English language, and will probably be very small till books in the native language can be prepared.

7. Another object of your mission will be to obtain information respecting the Indian tribes in the northwest,—their numbers, situation, how far and in what way they are accessible, and what are the most practicable methods of introducing the gospel among them. You will avail yourselves of all the information which you can obtain from the gentlemen connected with the northwest fur-trade, who, as they have heretofore manifested so deep an



interest in missionary operations in that quarter, will undoubtedly communicate readily to you whatever they may know. You may, also, obtain information by journies which you may be able to make, and from the Indians.

In respect to the commencement of any station which you might propose, the Committee would wish for knowledge on the following points. (1.) How many Indians would come within the sphere of its influence, as a preaching station, and as a school? (2.) How could a missionary family be supplied with the means of subsistence, and at what expense? (3.) Is the place easy or difficult of access? (4.) Of how many should the mission family consist, and of what character? (5.) To what unfavorable influences would the mission be exposed from any quarter? (6.) What are the feelings of the Indians themselves in view of its establishment?

Ascertain and report, as far as you shall have the power, the state, character, history, religious motives and superstitions of the Indians. Make inquiries on these points—(1.) What notions they have concerning the Deity. Have they any conception of a Supreme, spiritual Being, who is from eternity; who created, who knows, and in his particular providence governs all things, and who cares whether men do good or evil? (2.) Do they seem to have any conscience which constrains them to do what they admit to be right? Have they any strong sense of moral obligation, or any fear of God, which deters them from doing what they wish? (3.) Have they any notion of sin against God? What are their notions of what is morally good or bad in character? (4.) What notions have they of a future state—where is it? what is it? Are there rewards and punishments in it? Can they point to any man who they think will be punished? (5.) Do they know of any mode of obtaining pardon for sin? (6.) Have they any idols, religious rites or worship? What are they? (7.) Do they know any thing of Christianity? Where and when did they learn it? (8.) Have they any traditions respecting their own origin, or past history?

8. Another important object of your mission will be, to devise some plan by which the scholars who may hereafter leave the Mackinaw school, may be prevented from returning to their rude state and habits again, and losing the advantages which they have received. This will be a very difficult thing to effect; yet much of the usefulness of that large school, which has cost much labor and money, depends upon it. On this point, as on others, you will confer freely with Mr. Ferry and Mr. Stuart. The danger of error, as the Committee suppose, in devising and putting in operation a plan for effecting this object, will be calculating too favorably respecting the influence which you can exert on these Indian youths, and respecting their enterprise, and patient, persevering industry. You may not take into the account sufficiently the ill influence which their own people or bad white men may exert on any community of them, which might be found. No plan on this subject should be adopted, which depends much on external pecuniary aid, whether from the Board, or any other quarter.

\* \* \* \* \*

We shall often think of you, Dear Brethren, and pray for you in your lonely and responsible situation, and shall do all in our power to administer



to your comfort and usefulness. May you ever share in the protection and guidance of your covenant-keeping God and Savior.

By order of the Prudential Committee.

DAVID GREENE.

*Missionary Rooms, Boston, June 10, 1832.*

*Extracts from the INSTRUCTIONS of the PRUDENTIAL COMMITTEE to the Rev. HENRY R. WILSON, missionary to the Cherokees of the Arkansas.*

DEAR BROTHER,

In behalf of the Prudential Committee, we make some suggestions to you respecting your missionary labors.

*First*, as to your place of residence. \* \* \* Should it seem to you and your brethren expedient to form a new station where you can come more directly into contact with the Indians, and especially with those who, as yet, have had few advantages for religious instruction, you will feel authorized to do it. In that case you must make such arrangements, as may seem best for living comfortably. A residence in immediate connection with the Indians, would afford you peculiar facilities for acquiring the language, to which, as this may not improbably be your permanent field, we think you had better give some attention.

*Secondly*. Your great work will be, preaching the gospel; and you will not feel that you are to do this merely on the Sabbath and at public meetings on other days, but you can do it also when you can get access to the schools, when you visit from house to house, or when you meet the Cherokees by the way. Let it be your great object at all times, and that to which your prayers and labors should be most unremittingly directed, to convince the Indians of their depravity and guilt and of their perishing need of an interest in the great atonement of Christ. Hold up the law of God before them, in all its holy strictness and extent, and the Saviour, in all the fulness of his love and mercy. Expostulate with sinners with a warmth and constraining energy which cannot be resisted. Show yourself at all times to be an ambassador for God, and pray sinners in Christ's stead to be reconciled to God.

*Thirdly*. Do all you can to render the schools effectual in communicating instruction to the rising generation, and to establish new schools in villages where there shall be openings, and where the means shall be furnished.

\* \* \* \* \*

Use your influence to introduce books and tracts in the Cherokee language, as they may be obtained from time to time from the press in the old nation. By an arrangement recently made, we hope that a considerable number of tracts will issue from the press during the next year. Labor also to cherish a fondness for reading among that part of the people, who understand the English language. Do what you can towards furnishing *them* with books and tracts, or informing them how they may obtain them.

*Fourthly*. In admitting members to the church, be careful that you do nothing to depress the standard of Christian character. The Indians are uncommonly quick to discern inconsistency between the profession and the

conduct of church members. And nothing will tend more to bring the gospel into contempt among them, and destroy the whole influence of your preaching, than for them to see that those who profess obedience to the gospel, are no more upright or moral in any respect than their neighbors. In examining candidates for the church, therefore, be well satisfied of their sincere piety, and determination to lead a holy life. Instruct them thoroughly; and give them sufficient time to make a fair estimation of the strength of their religious principles.

*Fifthly.* Do not despond if you should not see as much immediate success resulting from your labors, as you expected. You must recollect that in the case of all impenitent men, depravity and a habit of sinning have had a darkening and stupifying effect, and have interposed obstacles in the way of their conversion, which nothing but the power of the Holy Ghost can remove. In the case of a heathen people, or of one having had very little instruction on moral and religious subjects, the difficulty of making them apprehend and feel the truth is still greater. You will often have occasion to wonder at the little progress you make in conveying, what seem to you, perfectly simple truths to the minds of the Indians. Still go on, laboring cheerfully and perseveringly, looking humbly and prayerfully to the Holy Spirit to give your words effect on the conscience and heart. Do not feel, however, that success must necessarily be delayed. Realize deeply the great mercy of Christ, his readiness to save, and his willingness to render the weakest instrumentality efficacious. Always aim yourself to be in a revival frame of mind; so that if at any moment you should hear those about you calling out, "What must we do to be saved?" or praising the pardoning mercy of God, it should be just what you were prepared for—just in accordance with the state of your own heart.

*Sixthly.* You will often hear it said that the Indians are indifferent to your instructions, and ungrateful for your labors in their behalf. Do not feel angry with them for this, nor be disposed to labor for them grudgingly. Think of their *souls*—their relation to God and the Redeemer, and their prospects for eternity. Let these thoughts induce you to spend yourself in their service, even if the more you should love them, the less you should be loved by them. In fact, you will probably find them no more indifferent and ungrateful than all unenlightened people are for favors of a religious and intellectual nature, which they have not learned duly to appreciate. Considering the habits and mode of thinking of such people, it is not strange if they feel as if they had a claim on those more highly favored, not only for instruction, but also for food, clothing, and aid in all their temporal affairs. Feel a tender sympathy for the Indians in these days of their suffering and despondency. These may be the last days for doing them good. Make a vigorous and affectionate effort to gather the remnants into the kingdom of God.

*Seventhly.* In your intercourse with your missionary brethren, do all that you can to benefit them, by your holy life, your zealous and persevering labors, and a spirit of frankness and sincere Christian love. \* \* \*

*Eighthly.* You will necessarily have more or less intercourse with other white men besides your brethren of the mission. Treat the agents of the United States with the respect that is due to their station. Comply with



their views and wishes as far as you can consistently with your duties as a minister of Christ and a missionary of the Board. State to them, and let your conduct show, that you have not come for any secular purpose, or to interfere in political affairs. Treat missionaries of other denominations with respect and courtesy; and, so far as you see in them the spirit of Christ, and a love for his cause, with unfeigned Christian affection and fellowship. Co-operate with them, as far as your several spheres of labor will permit, and give them no occasion to say that you manifest towards them hostile or sectarian feelings.

*Ninthly.* Make it a part of your study to ascertain how the expenses of the stations among the Indians can be diminished, and how the gospel may be sent to all the scattered tribes of the west, with the least expense of men and funds.

You enter on your labors, dear sir, in a field where the Lord has poured out his Spirit for the last year or two in a very gracious and encouraging manner, and at a time when those who were in the work before you, are rejoicing in what the Holy Spirit has already done by them, and in the hope that still greater numbers will speedily be born into the kingdom. May the Head of the church prepare you and them for such a service and reward. Assuring you of our Christian sympathies and prayers that you may be a faithful and successful missionary, we are your brethren and fellow-laborers in the work of the Lord.

By order of the Prudential Committee.

B. B. WISNER,  
R. ANDERSON,  
DAVID GREENE, } *Secretaries.*

*Missionary Rooms, Boston, Nov. 20, 1832.*

---

Instructions, similar in their nature to those from which the preceding extracts were taken, were given to the Rev. JOHN FLEMING, missionary to the Creeks of the Arkansas, and to the Rev. ASHER BLISS, missionary to the Indians of the State of New York.

---

*MEMORIAL of the Board, praying for the Protection of the Missionaries, Teachers, and Mission Property, in the Cherokee Nation; forwarded Nov. 3, 1831.*

[Referred to at p. 93.]

To his Excellency ANDREW JACKSON, President of the United States.

The Memorial of the American Board of Commissioners for Foreign Missions respectfully sheweth,

That your Memorialists, as a benevolent association, were authorized by a letter bearing date May 14th, 1816, from the Hon. William H. Crawford, then Secretary of War, to the Rev. Cyrus Kingsbury, the agent of your memorialists, a copy of which is hereunto annexed (A,) to send teachers and mission-



aries into the Cherokee Nation, agreeably to stipulations made by the United States in treaties with the said Cherokees, to erect buildings, to establish schools, enclose lands, and make other improvements, for their accommodation. Your memorialists have felt themselves further authorized and countenanced to proceed in their labors for the welfare of the Cherokees, by the repeated interviews which their agents have been permitted to have with successive Presidents of the United States and the Secretaries of the War Department; also by annual reports of the several Secretaries of War, and the Messages of the Presidents, made to Congress from year to year, in which the teachers and missionaries have uniformly been mentioned as entering and residing in the Indian country with the approbation of the Executive of the United States; as co-operating with the government and its agents in a benevolent and disinterested work, and as being under its patronage. Your memorialists have been further encouraged by the fact that portions of the fund appropriated by Congress for civilizing the Indians have been annually intrusted to them to expend, and that the annual reports, which the teachers have on this account been required to make to the War Department, have been uniformly approved; and also by the decided approbation which has been expressed by officers and agents of government who have visited and inspected many of the stations. Your memorialists have been further assured of the countenance and approbation of the government, by communications which they have received from the War Department, extracts from which are hereunto annexed.

Sanctioned and patronized in this manner by the Executive of the United States, your memorialists have proceeded in their undertakings, and during the last fifteen years have erected buildings and made various other improvements at eight stations, at each of which, on the first of May last, there were schools with teachers and other laborers, sent out by your memorialists; and at all but one of which, there were boarding schools and agricultural establishments of greater or less extent. At these schools more than four hundred Cherokee children and youth have been instructed for a longer or shorter period of time; three quarters of whom have been boarded, and half of whom have received an English education adequate to the transaction of the common business. In sending forth and supporting teachers and other laborers, erecting buildings, making fields, providing agricultural implements and household furniture, in boarding and clothing the scholars, and in other ways for the accommodation of the schools and mission families, your memorialists have expended, for the purpose of instructing and civilizing the Cherokees (in addition to above \$10,000 received from the government of the United States for the same purpose) more than \$110,000.

The teachers and other missionary laborers continued to prosecute their work unmolested, until January last, when the missionaries at four of the stations under the patronage of your memorialists, received a communication, containing a law, purporting to have been enacted at the last session of the legislature of the State of Georgia, of which the following is an extract:

“And be it further enacted by the authority aforesaid, that all white persons residing within the limits of the Cherokee nation, on the first day of March next, or at any time thereafter, without a license or permit from his excel-

lency the governor, or from such agent as his excellency the governor shall authorise to grant such a permit or license, and who shall not have taken the oath herein after required, shall be guilty of a high misdemeanor, and upon conviction thereof, shall be punished by confinement in the penitentiary, at hard labor, for a term not less than four years."

The teachers and missionaries believed this law to be an unwarrantable extension of the jurisdiction of Georgia over the Cherokee country; to be contrary to the express provision of the treaties entered into with the Cherokees, to the Intercourse Law of 1802, and to the Constitution of this Union; and that the enforcement of it would be a gross and oppressive violation of their rights as citizens of the United States; and knowing that they were demeaning themselves in a peaceable and orderly manner, they did not feel under obligation to obey this law; but decided to look to the Government of the United States for protection at the station which they occupied, and in the work which they had undertaken and were prosecuting under its sanction and patronage.

In regard to the meaning of the treaties and laws and those clauses of the constitution, on which they relied, they were confident, and your memorialists are confident, that they could not be mistaken.

In the treaty of Hopewell, Nov. 28, 1785, particularly in article 9, it is expressly stipulated that Congress shall have the exclusive right to regulate trade and intercourse with the Indians. In the treaty of Holston, July 2, 1791, the same stipulations are renewed more in detail; especially in article 11, a marked distinction is made between being within the Cherokee lands and within the jurisdiction of any State.

In both the treaties above named provisions were made with special care for preventing white persons intruding on the Cherokee lands, and for punishing crimes and trespasses committed by citizens of the United States on the Cherokees, or by the Cherokees on citizens of the United States, either by the authorities of the United States, or by the Cherokees, without the slightest allusion to the right of the authorities of any State to interfere in the case, and of course to the exclusion of all such right.

In the treaty of Oct. 2, 1798, the former treaties "are acknowledged to be in full and operative force; together with the construction and usage under their respective articles, and so to continue." It is well known what the construction and usage had been and what it continued to be till within the last two years.

At the close it is stipulated that this and former treaties shall be carried into effect on both sides with all good faith.

In the treaty of Oct. 25th, 1805, the first article declares "all former treaties, which provide for the maintenance of peace and preventing crimes, are on this occasion recognized and continued in force," and additional provisions are made in this treaty, and in that of October 27th, for roads and for the free passing of the United States mail, and of citizens. This right was purchased by the United States of the Cherokees, showing plainly how the two parties understood, and in practice construed, the stipulations of former treaties respecting entering the country of the Cherokees, or having intercourse with them. State authority or jurisdiction is not named or alluded to.



In the treaty of July 8, 1817, it is again stipulated, that the former treaties between the Cherokees and the United States are to continue in full force; the United States to have the right of establishing factories, post roads, &c. No right of jurisdiction, or of making regulations respecting trade or intercourse, are named or recognized as belonging to the States.

None of these stipulations have ever been annulled, or their force impaired, either by counter stipulations between the contracting parties, or by construction or usage, or by the failure of the Indians to perform their part. On the contrary, the manner in which they have been construed for forty years, by all parties concerned, show what is their true meaning, and how the United States, the Cherokees, and the State of Georgia, understood them.

It was moreover expressly provided in the Indian Bill of May, 1830, that no part of that bill should be so construed as to authorize measures in violation of any of the treaties existing between the United States and any of the Indian tribes.

The intercourse law of 1802, especially sections 14, 15, 16 and 17, gives expressly to the Courts of the United States the jurisdiction in respect to all cases arising out of the intercourse of citizens of the United States with the Indians, within the Indian country, to the exclusion of the Courts of any State.

But even if the right of jurisdiction claimed by the State of Georgia should be admitted, the teachers and missionaries are confident, as are your memorialists, that they have a right, so far as the authority of any State is concerned, to a quiet residence and prosecution of any lawful employment in the Cherokee Nation, according to that clause of the constitution of the United States which declares that "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

With the stipulations and provisions of these treaties, and of the intercourse law of 1802, before them, with all the light that has been thrown on their meaning by a course of proceedings based upon them and continued unvaried through more than forty years and under the direction of six different presidents, the missionaries were confident, and your memorialists are confident, that they could not be mistaken in their conclusion, that the sole and exclusive jurisdiction over the Cherokee country, is vested in the Cherokees; that while residing among said Cherokees they were amenable to no civil or military authority but that of the Cherokees, and that of the United States as specified in the treaties; and that all interference of the civil or military authorities of the State of Georgia, or of any other State, would be a gross violation of their rights as citizens of the United States.

But on the 12th, 13th, and 14th of March last, while relying on the protection vouchsafed to them by the constitution of the United States, and by treaties, Mr. Isaac Proctor, Rev. Samuel A. Worcester, and Rev. John Thompson, teachers and missionaries at Carmel, New Echota, and Hightower, were seized by a band of twenty-five armed men, with no warrant or civil precept, separated from their families, and forcibly carried to a place called Camp Gilmer, the head quarters of what is called the Georgia Guard. After being detained at this place one day, two of them were taken before the superior court of the state of Georgia, then sitting in Gwinnett county, and



there acquitted on the ground that the law of the State respecting white residents did not apply to those missionaries and teachers of the Board, who, having received patronage from the government of the United States, were, in a sense, its agents. They were all set at liberty, and returned to the peaceable prosecution of their labors, after having been taken more than a hundred miles, and kept a week absent from their families, and under strict guard.

On the 7th of May, Doctor Elizur Butler, superintendent of the school at Haweis, was arrested and taken from his house by a band of armed soldiers, acting under authority of the governor of Georgia, and after having been carried ten or twelve miles, he was released.

About the end of May, Messrs. Buttrick, Proctor, Worcester, Butler and Thompson, received letters from the governor of Georgia, informing them, that, if they did not remove within ten days they would again be arrested. A copy of the letter to Mr. Worcester is hereunto annexed, as also the replies of Mr. Worcester and Doctor Butler.

On the 23d of June, Mr. Thompson was again arrested at Hightower; the circumstances of which are detailed in the letters of Miss Fuller, teacher at that station, and a letter of Mr. Thompson himself, which also accompany this. Your memorialists request your particular attention to the treatment which this female received from Col. Nelson, the commander of the detachment, and the threatened seizure of the mission house, and what was growing in the fields.

On the 7th of July, Mr. Worcester and Doctor Butler were again arrested by armed soldiers, acting under the orders of the Governor of Georgia. The treatment which they received during the fifteen days that they were in the hands of the Georgia Guard, and the hardships and dangers to which they were exposed, are detailed in a letter of Mr. Worcester which also accompanies this.

All this the missionaries and teachers under the patronage of your memorialists have been made to suffer, while no other crime was proved or charged upon them, than that of being found where the government of the United States had authorized them to go, and of quietly prosecuting the work which they were in the same manner authorized to perform, and for which they have from year to year received the express approbation of the executive of the United States. They have suffered this, also, your memorialists would add, from a military force acting under the authority of the State of Georgia, in direct violation of that clause of the constitution, which forbids any state to keep troops in time of peace. By these troops their labors have been interrupted, their persons seized, insulted, chained, and abused, torn from their families in time of sickness, driven great distances on foot, their feelings outraged, their bodies incarcerated, held by the military, the right of habeas corpus denied them, and they at length brought before courts to which they were not amenable, and finally subjected to an ignominious punishment in the penitentiary.

Your memorialists would also further state, that the right of property has been invaded. Soldiers under the authority of the state of Georgia have forcibly ejected the occupants of the mission house at Hightower, erected and

owned by your memorialists, and occupied it for quarters for themselves, in direct violation of that clause of the constitution which declares that "no soldier shall, in time of peace, be quartered in any house, without the consent of the owner." They have appropriated to their own use, or destroyed, household furniture and other property, and appropriated for food or forage the corn and other vegetables which they found in the fields. They have also asserted a claim to the buildings, improvements, and other property, belonging to your memorialists at other stations, and threatened to eject the mission families.

Having thus presented the grievances which the teachers and missionaries under the patronage of this Board are enduring, and the dangers to which their persons are exposed, your memorialists pray that the arm of the executive may be interposed for their protection and deliverance; that they may be secured in the peaceful prosecution of their labors for the instruction of the Cherokees, unmolested by the civil or military officers of the State of Georgia; that, as citizens of the United States, they may not be liable to arrest, separation from their families, abuse and imprisonment by armed soldiers; that if charges are alleged against them, they may be brought to trial before an impartial tribunal, competent to the jurisdiction of the case.

Your memorialists would further pray that the Attorney General may be directed to commence a suit in the Courts of the United States against the offending officers of the State of Georgia, for the false imprisonment, and other injurious treatment of the teachers and missionaries, in violation of the treaties and laws of this Union, and of their rights as citizens of the same.

And your memorialists, as in duty bound, will ever pray,

By order of the Board.

(Signed)

WILLIAM REED,

*Chairman of the Prudential Committee.*

[Reply of the Secretary of War to the above Memorial.]

DEPARTMENT OF WAR, }  
November 14, 1831. }

SIR: I have received and submitted to the President the Memorial of the American Board of Commissioners for Foreign Missions, transmitted in your letter of the 3d instant, and I am instructed by him to inform you, that having on mature consideration satisfied himself that the Legislatures of the respective States have power to extend their laws over all persons living within their boundaries, and that, when thus extended, the various acts of Congress, providing a mode of proceeding in cases of Indian intercourse, inconsistent with these laws, become inoperative, he has no authority to interfere, under the circumstances stated in the Memorial.

I have the honor to be, very respectfully,

Your obedient servant,

(Signed)

LEWIS CASS.

WILLIAM REED, Esq. Chairman of the Prudential Committee  
of the A. B. C. F. M., Boston.



[The following is the letter referred to in the memorial, from Mr. Crawford, then Secretary of War, to Mr. Kingsbury; giving permission to the missionaries and teachers of the Board to enter the Cherokee country, and assuring them of the countenance and aid of the United States Government. The other letters from the War Department to the officers and missionaries of the Board, written subsequently, and forwarded with the memorial to the President, are similar in their spirit and purport to the letter of Mr. Crawford; but as they were written as circumstances called them forth, they are more particular and explicit.

The documents which are stated in the memorial to have been forwarded to the President relating to the arrest, trial, and imprisonment of the missionaries, and to the seizure of the mission property, have already been published so extensively, that it is not deemed necessary to insert them here.]

(A)

[Letter of W. H. Crawford to Rev. Cyrus Kingsbury.]

WAR DEPARTMENT, }  
14th May, 1816. }

SIR: Your letter of the 2d instant, upon the subject of establishing schools in the Cherokee Nation, has been received.

The President approves of the undertaking, and will direct such aid to be given as the laws will permit.

In the first instance, the Agent will be directed to erect a comfortable school-house, and another for the teacher and such as may board with him, in such part of the Nation as shall be selected for that purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils.

Whenever he is informed that female children are received and brought into the school, and that a female teacher has been engaged capable of teaching them to spin, weave and sew, a loom and half a dozen spinning wheels, and as many pairs of cards, will be furnished. He will be directed, from time to time, to cause other school-houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure.

The houses thus erected, and the implements of husbandry and of the mechanical arts which shall be furnished, will remain public property, to be occupied and employed for the benefit of the nation. If the persons who are about to engage in this enterprise should abandon it, the buildings and utensils which shall have been furnished, may be occupied by any other teachers of good moral character.

The only return which is expected by the President is, an annual report of the state of the school, its progress, and its future prospects. This report should present the mode of teaching, and the deviations from that practised in civilized life, which experience shall render necessary.

Should you succeed according to your expectations, it is probable that the attention of Congress will be attracted to the subject, and that the means of



forwarding your beneficent views will be more directly and liberally bestowed by that enlightened body.

I have the honor to be your most obedient,

very humble servant,

(Signed)

WM. H. CRAWFORD.

Rev. C. KINGSBURY.

---

MANDATE *of the Supreme Court of the United States.*

[Referred to at p. 93.]

[L. S.] The President of the United States of America; To the honorable the judge of the Superior Court for the County of Gwinnet in the State of Georgia,

GREETING.

Whereas lately in the Superior Court for the County of Gwinnett, in the State of Georgia, before you in a case between the State of Georgia, plaintiff, and Samuel A. Worcester, defendant, on an indictment for residing in the Cherokee Nation, without license, the judgment of the said Superior Court was in the following words, viz: The defendant in this case shall be kept in close custody by the Sheriff of this County until he can be transported to the penitentiary of this State, and the keeper thereof is hereby directed to receive him into his custody and keep him at hard labor in said penitentiary for and during the term of four years, as by the inspection of the transcript of the record of the said Superior Court, which was brought into the Supreme Court of the United States by virtue of a Writ of Error, agreeably to the act of Congress in such case made and provided, fully and at large appears. And whereas, in the present term of January, in the year of our Lord one thousand eight hundred and thirty-two, the said cause came on to be heard before the said Supreme Court on the said transcript of the record and was argued by counsel, on consideration whereof it is the opinion of this Court that the act of the legislature of the State of Georgia upon which the indictment in this case is founded, is contrary to the constitution, treaties and laws of the United States, and that the special plea in bar, pleaded by the said Samuel A. Worcester in the manner aforesaid, and relying upon the constitution, treaties and laws of the United States aforesaid, is a good bar and defence to the said indictment by the said Samuel A. Worcester, and as such ought to have been allowed and admitted by the said Superior Court for the County of Gwinnett, in the State of Georgia, before which the said indictment was pending and tried, and that there was error in the said Superior Court of the State of Georgia in overruling the plea so pleaded as aforesaid: It is therefore ordered and adjudged, that the judgment rendered in the premises by the said Superior Court of Georgia, upon the verdict upon the plea of not guilty afterwards pleaded by the said Samuel A. Worcester, whereby the said Samuel A. Worcester is sentenced to hard labor in the penitentiary of the State of Georgia, ought to be reversed and annulled, and this Court proceeding to render such judgment as the said Superior Court of the State of Georgia

should have rendered, it is further ordered and adjudged that the said judgment of the said Superior Court be, and the same is hereby reversed and annulled, and that judgment be, and hereby is awarded, that the special plea in bar so as aforesaid pleaded, is a good and sufficient plea in bar in law to the indictment aforesaid, and that all proceedings on the said indictment do forever surcease, and that the said Samuel A. Worcester be, and hereby is, henceforth, dismissed therefrom, and that he go thereof, quit without day, and that a special mandate do go from this Court to the said Superior Court to carry this judgment into execution;

You therefore are hereby commanded that such other proceedings be had in said cause in conformity with the judgment of said Supreme Court of the United States, as according to right and justice and the laws of the said United States ought to be had. the said writ of error notwithstanding.

Witness, the honorable John Marshall, Chief Justice of said Supreme Court, the second Monday of January, in the year of our Lord one thousand eight hundred and thirty-two.

(Signed)

WM. THOS. CARROLL,  
Clerk of the Supreme Court of the United States.

---

The manner in which the foregoing mandate was received by the court of Gwinnett county, and disposed of, has been seen in the Report. Subsequently Mr. Chester, counsel for Messrs. Worcester and Butler, laid the mandate, together with a statement of the facts relative to its presentation in the court of Gwinnett county, before his excellency the governor of the State of Georgia, accompanied by the following letter.

*Milledgeville, 4th April, 1832.*

To his excellency WILSON LUMPKIN, governor of Georgia;

SIR: Enclosed are copies of decisions of the Supreme Court of the United States in the cases of Samuel A. Worcester and Elizur Butler, now confined in the penitentiary of this State. I also enclose the copy of an affidavit shewing what has been done in the superior court of Gwinnett county in relation to these decisions and the mandates of the Supreme Court.

The individuals named, charged with no moral turpitude, but only with the omission to do a certain act which the Supreme Court has determined could not be required of them consistently with the supreme laws of this land, are still subjected to all the rigors of penitentiary servitude under the authority of the State. Not only in this country but in every other where the principles of a free and constitutional government are recognized, and adjudication in favor of the liberty of a citizen has ever been held a sufficient warrant for his enlargement. I submit to your excellency whether it be consistent with the principles of our free institutions to keep in confinement any individual in whose favor there exists such an adjudication, and that adjudication by a court acknowledged to be the highest known to our laws. In favor of liberty the law makes every presumption. To prevent its infringement the strongest guards have been provided. And lest the law should at any time operate too severely, the executive is vested with the attribute of



mercy to be exercised in favor of those of whose guilt, in point of fact or of law, there may be doubt. But it is believed that in the annals of this boasted land of freedom, no instance can be found of an individual being kept in confinement or subjected to punishment after a decision in his favor by a court claiming to have cognizance of his case.

As the counsel, therefore, of the said Samuel A. Worcester and Elizur Butler, the Supreme Court having reversed the judgment rendered against them in the State court, it has become my duty respectfully to apply to your excellency for their discharge. Such an act, I trust, will not be less grateful to your own feelings, than welcome to the families and friends of these individuals.

With sentiments of respect,

I am your Excellency's ob't serv't.

(Signed)

ELISHA W. CHESTER.

*MEMORIAL of the Prudential Committee addressed to the Congress of the United States, praying that the value of the mission buildings and improvements in the Choctaw nation, which were lost to the Board by the treaty of September 1830, might be refunded.*

[Referred to at p. 103 of the Report.]

To the Senate and House of Representatives of the United States in Congress assembled.

The Memorial of the Prudential Committee of the American Board of Commissioners for Foreign Missions, humbly and respectfully represents:

That the Board, in behalf of which your memorialists now address your honorable bodies, after full communication with the President and Secretary of War on the subject, and obtaining their approbation, as will be seen by papers marked A, B, C, D, and E, hereunto annexed,\* commenced the establishment of schools among the Choctaw Indians, during the year 1818. The object which the Board had in view in this measure, the same for which it was organized, and which it has always kept in view in all its proceedings, was of a purely philanthropic and religious nature, being no other than the diffusion of knowledge, civilization, and Christianity. Encouraged by the liberal aid afforded by the government of the United States, and by an appropriation of \$6000 a year for sixteen years, made by the Choctaws themselves, out of their annuity, your memorialists proceeded to form a school establishment on a broad and permanent basis, with the expectation that the Choctaws would remain on the lands which they then occupied, and continue to need the advantages for education thus afforded until all the blessings of civilization, knowledge, and Christianity should be fully introduced among them.

In the prosecution of this object there has been expended under the direction of your memorialists from the commencement of the mission in 1818, to August 1831, the sum of \$142,390 45; which, with about \$5000 on hand,

\* The papers here referred to were forwarded with the memorial; but as they are similar in purport to the letter from Mr. Crawford, p. 175, it is not deemed necessary to insert them here.

has been received from the following sources, viz. \$61,981 79 from the funds of the Board, consisting of voluntary contributions from benevolent individuals in all parts of the country; \$34,000 from the Choctaw annuities; \$1,697 26 as donations from individuals in the Choctaw nation; and \$20,241 66 from the treasury of the United States. The amount of receipts each year from these several sources is given in the paper marked F, appended to this memorial; and the disbursements also during each year for the several schools and other objects of the mission, will be seen on paper marked G.

The objects for which these expenses have been incurred, are, generally, the erection of buildings, improvements on land, the purchase of stock, household furniture, mechanic's tools, and farming utensils, the boarding and clothing of scholars, and furnishing the requisite books, and the outfit and travelling expenses of teachers and missionaries.

In stating these expenses, it should, however, be borne in mind, that the whole of the sum named above has not been consumed in merely meeting the current expenses of instruction, but that a large portion of it has been so invested in buildings, improvements on land, and in stock and other moveable property, as would, it was expected, enable the establishment, when fully in operation, to defray its necessary expenses chiefly, if not wholly, from its own resources. The whole value of the buildings, improvements on land, stock, and other property belonging to the schools at all the stations, and which could be rendered available for their support, was estimated in August 1829, to be \$29,261; of which about \$9,000 was connected with the station at Elliot, and about \$10,000 with that at Mayhew; and it is believed not to have been less in August 1830, when the treaty with the Choctaws was formed. Annual estimates of it have been regularly forwarded to the War Department, by the Rev. Cyrus Kingsbury, the superintendent of Choctaw schools. This sum deducted from the whole amount of disbursements would leave the sum actually consumed in conducting the schools \$113,129 45.

So far had this property become available for meeting the expenses of the schools, that, at the period last mentioned, the product of it, under good management, in case the Choctaws should remain in their old country, and the schools should go on as they had done, was estimated to be equivalent for the purposes of education, to the annual interest of \$75,000 for a hundred years to come. During the year ending with the date just mentioned, the station at Mayhew, with a boarding school containing fifty scholars, and with a mission family consisting of six persons, cost less than \$370, exclusive of the produce of the plantation and stock. Had the Choctaws remained in their old country, it is estimated by Mr. Kingsbury, the superintendent, that fifty boarding scholars might have been educated at Mayhew for generations to come, without any extraneous expense, after the present appropriation from the annuity should cease in 1836. Indeed the estimated income from the plantation and stock at that station, during the year ending August 1831, was \$2,630—nearly the interest on \$33,000. A similar result was to be expected from the other large stations. So that the liberal expenditures made in the early stages of the schools, for erecting buildings, improving land, and purchasing stock, had actually become a school-fund, invested in such a manner, that, with the gratuitous services of missionary laborers, aided by the labors



of the scholars, the schools could ultimately be supported at a very small expense. In addition to the money expended on this mission by your memorialists, they have furnished for the use of the schools and the mission families large quantities of clothing and other articles, received from benevolent persons throughout the country, amounting during thirteen years, to not less than \$12,000. They have also furnished the gratuitous services of thirty-three men, and thirty-three women, whose term of labor in the mission, on an average, has been more than six years each. If the labor of the women be left out of the account, and the labor of the men be estimated at only \$100 a year, it will amount to \$19,800. Of these twelve were school teachers, eight were farmers, seven were mechanics, five were preachers, and one was a physician.

The result of all this expense and labor, though by no means so great as could have been desired, and probably much less than they would have been, had the same amount of funds and labor been expended with a view solely to produce immediate effect, without the design of laying a foundation for a permanent establishment, have still not been inconsiderable. From the commencement of the mission in 1818, to August 1831, schools had been opened at fourteen different stations, and taught for a longer or shorter period of time. During the year ending with the latter date, the whole number of scholars taught at seven of the stations from which reports were received, was 235; of whom 144 were boys, and 91 girls; and 154 were boarded and most of them clothed at the expense of the mission. Nearly all were furnished with books in the same manner. The number in each school, during each year may be seen in paper marked H, appended to this memorial, with a general view also of the attainments of the scholars.

In addition to this, the Choctaw language has been acquired by several of the teachers and missionaries, its orthography settled, and the words first reduced to writing by them. Seven distinct books of an elementary and instructive character, have been prepared by them in this language, and printed, amounting to 10,000 copies, and 1,180,000 pages.

It should also be mentioned that besides those instructed at the schools mentioned above, nearly all of whom are able to read in both the English and Choctaw languages, several hundred youths and adults, who are wholly unacquainted with the English, have been taught to read their own language. All the youths of both sexes who have been connected with the boarding schools have been, in a good measure, trained to habits of industry, and taught to perform the various branches of agricultural or household labor, and a considerable number have acquired so much knowledge of different mechanical arts, as to render themselves in this manner useful to their people.

To give a summary view of what has been done in the schools, your memorialists would state that the mission has furnished board, tuition, books, blankets, and clothing, in part, to scholars boarded, during the thirteen years which the mission has been in operation, to an amount equivalent to 1500 scholars for one year; which, at \$75 a year for each, would amount to \$112,500: And it has furnished tuition and books to scholars not boarded, to an amount equivalent to 1000 scholars for one year.

It should also be stated, as a result of the mission, having a very important bearing on the happiness of the Choctaws, and on their progress in intelli-

gence and virtue, that the gospel has been preached extensively among them, and more than 350 persons have made a profession of the Christian religion; most of whom, since they united with the church, have sustained a strictly moral character, and have abstained entirely from the use of intoxicating liquors, notwithstanding great efforts have been made to seduce them from their steadfastness. Those who have had opportunity to form an opinion have, your memorialists believe, universally admitted that the mission has exerted on a portion of the Choctaws, at least, an enlightening, moral, and civilizing influence. The testimony of colonel William Ward, United States Agent, and other gentlemen, on this point, is annexed in paper marked I.

Having adverted to the origin of the Choctaw school establishment, and briefly stated the expenditures and the results of them, your memorialists beg permission to invite the attention of your honorable bodies to the fact, that, by the treaty entered into between the United States and the Choctaws, in September 1830, the school establishment has been unexpectedly broken up, just as the advantages of the large stations first formed were beginning to be realized, and all the funds which your memorialists had been encouraged to invest in buildings, improvements on land, stock, &c., with a view to continued, future operations, have been rendered wholly unavailable for the purposes for which benevolent individuals originally gave them, and for which your memorialists invested them in the manner above stated; while, as your memorialists understand, all the buildings, improvements, stock, and other property at the several stations, which had been accumulated by the application of the joint funds of the Board, the Choctaws, and the United States, together with the labor of the teachers and missionaries employed by the Board, do, by said treaty, become the exclusive property of the United States, no allowance having been made to the Board for the money and labor which it has expended.

And here your memorialists would beg leave further to say that they would by no means have thought so large an expenditure judicious, had they had any reason to anticipate so early a dissolution of the school establishment.

They would also state that the grant of money by the government of the United States to Indian schools ought not to be regarded in the light of a personal favor to the teachers or the society under whose direction they labor, but as an expression of benevolence on the part of the government towards the Indians; for the teacher and the society, so far from receiving any personal benefit from such grant, are only thereby subjected to additional labor and responsibility. Since the commencement of the Choctaw mission, the Board has, on an average, paid more than three times as much annually towards its support, as has been paid by the United States. And the teachers, farmers, mechanics, and missionaries who have been employed in the mission, so far from making it a lucrative business, have engaged in no trade, have had no stipend, and have received nothing from the Board, or from any other source, except a bare support. They have no property, except what they may have had previously to their engaging in this service, some of whom, at that time, gave all they possessed, which was considerable, to the Board. So far have they been from finding their course of life to be one of ease and self-indulgence, that one third of all who have engaged in the ser



vice have either died, or been obliged to retire from it on account of impaired health.

Although two thirds of the expense of erecting the first buildings for the accommodation of the schools, at the stations earliest occupied, was defrayed out of the treasury of the United States, to the amount of \$7,550, yet at three of the stations more recently formed, all the buildings have been erected without any such aid; and at the older stations some of the first buildings have decayed and been rebuilt, or have been repaired or enlarged, and additional buildings put up, which has all been done without aid from the United States. So that at the present time, those buildings, towards the erection of which the United States contributed any thing, constituted less than one quarter of the whole property connected with the school establishment.

Your memorialists will only add, that when, in the year 1828, the Cherokees of the Arkansas, among whom your memorialists had mission schools established on the same principles as those among the Choctaws, exchanged their lands lying within the Arkansas territory for a country farther west, it was stipulated in the treaty by which this exchange was made, that the value of the buildings and other improvements, after deducting the amount which had been given towards them by the United States, should be refunded to your memorialists, which was accordingly done, to an amount exceeding \$11,000.

In view of these facts, your memorialists lately presented a petition to the President of the United States, through the Secretary of War, praying that the value of the property connected with the schools might be refunded to them; and were informed that their prayer could not be granted, on the ground, that, as no provision was made for the purpose in the treaty, the Executive were not authorized to make such a grant, without an act of Congress on the subject.

Under these circumstances, therefore, the prayer of your memorialists is, that your honorable bodies will take measures to have the value of the buildings, improvements, and other property, belonging to the Choctaw mission schools, at the time when the treaty before referred to was made, fairly ascertained; and will cause the whole value of said property, or such part of it as may be deemed proper, to be reimbursed to your memorialists, to be appropriated by them for the promotion of education and religion among the Choctaws in their new country. Or your memorialists would pray that your honorable bodies would grant to the Board two sections of land for each of the stations of Elliot and Mayhew, including the improvements at those stations, and one section for each of the stations of Emmaus and Goshen, and half a section each for Aikhunna, Hebron, and Yoknokelaya, including these stations respectively, with the privilege of laying the same on any unoccupied, unimproved land, in case any of these stations should be claimed by reservations granted to the Choctaw chiefs, and warriors: these grants of lands to be disposed of by the Board, and the avails to be appropriated to the promotion of education and religion among the Choctaws in their new country, as before proposed; and your memorialists as in duty bound will ever pray.

(Signed)

WM. REED, *Chairman.*

*March 24, 1832.*

JOINT REPORT of the Committee of Conference appointed by the General Assembly of the Presbyterian Church of the United States and the American Board of Commissioners for Foreign Missions;—presented to the Board at the meeting in New Haven, October 1831, and to the General Assembly in the spring of 1832.

The committee of conference on the part of the General Assembly of the Presbyterian Church in the United States, and of the American Board of Commissioners for Foreign Missions, have given a deliberate and prayerful attention to the duty assigned them, and beg leave to present, as their report, the following statements.

I. *The American Board of Commissioners for Foreign Missions is, in the opinion of the committee, properly a national institution.*

It originated, indeed, in Massachusetts; and it so happened, in divine Providence, that the young men who first resolved to devote their lives to a mission among the heathen, received their collegiate and theological education, and applied for advice to an ecclesiastical body, in that State. This gave rise to the Board; and this, with other circumstances, occasioned the appointment of men, as executive officers, and the location of their offices, in Massachusetts, and led to the procuring of a charter from the legislature of that State.

But immediately on securing a charter, special pains were taken to render the Board, in fact, as well as in name and organization, a national institution. It then consisted of eleven members, all residing in the States of Massachusetts and Connecticut. At the first meeting of the corporation, in the Autumn of 1812, thirteen additional members were elected; viz. two from New Hampshire, one from Vermont, one from Massachusetts, (Mr. Evarts,) one from Rhode Island, four from the State of New York, two from New Jersey, and two from Pennsylvania.

At the annual meeting of the Board in 1825, that is, the meeting previous to the union of the United Foreign Missionary Society with the Board, the corporate members stood as follows:

Maine, . . . . .	2	Connecticut, . . . . .	5
New Hampshire, . . . . .	2	New York, . . . . .	12
Vermont, . . . . .	2	New Jersey, . . . . .	2
Massachusetts, (including		Pennsylvania, . . . . .	2
Prudential Committee,) 13		Virginia, . . . . .	1

Upon the union of the two institutions in 1826, twenty-three members were elected, all from the middle, western and southern States.

The proportion of corporate members then became as follows:

Belonging to New England, 28      Belonging to other States, 40

The proportions at present are as follows:

Belonging to New England, 24      Belonging to other States, 38

Of the other two descriptions of members, 22 are *corresponding*, and 733 *honorary* members.



Seven of the corresponding members reside in the middle and western States, and the remaining fifteen in foreign parts.

Since the resolution adopted in 1821, providing for the constituting of honorary members by a donation of \$100 if a layman, and \$50 if a clergyman, 36 names of persons residing in foreign parts have been entered on the list, 429 of persons residing in New England, and 268 of persons residing in other states.

Thus it appears, that so far as *members* are concerned, the Board is not a local, but a national, institution. Nor is there any thing in the charter to prevent elections being made from any part of the country, and to any extent, provided only that one third be laymen; nor any other provision that gives to the Board a local or sectional character.

II. *The Board sustains the same relation to the Congregational, Presbyterian, and Reformed Dutch churches, and fairly represents each of these religious denominations.*

The ascertained number of communicants in each of these denominations, as given in the Quarterly Register of the American Education Society from official documents, is as follows:

Presbyterians,	-	-	-	-	173,329
Orthodox Congregationalists,	-	-	-	-	140,000
Reformed Dutch,	-	-	-	-	17,888

The corporate members of the Board are connected with the several denominations in the following proportions:

Presbyterian,	-	-	-	-	31
Congregational,	-	-	-	-	24
Reformed Dutch,	-	-	-	-	6

There is also one member belonging to the Associate Reformed church.

The correspondence in the number of communicants in the three denominations and the number of members of the Board from these several denominations, is remarkable; considering that perfect accuracy in this respect was not probably thought of when the elections were made.

If regard be had simply to the *funds* contributed by each denomination, the Congregational churches are very inadequately represented. In this point of view, the proportion is nearly the same as among the honorary members, i. e. 429 to 268.

The representation at the last five *annual meetings* of the Board has been in the following proportions:

<i>Place of meeting.</i>	<i>Time.</i>	<i>Congreg'l.</i>	<i>Pres.</i>	<i>Rcf. D.</i>
Middletown, Ct.	1826	10	6	1
City of New York,	1827	11	11	5
Philadelphia, Pa.	1828	6	14	2
Albany, N. Y.	1829	13	11	4
Boston, Mass.	1830	19	6	3
		59	48	15

The member from the Associate Reformed church is here reckoned with the Presbyterians.

Of the 70 *missionaries*, or preachers of the gospel, now in the field or designated to different stations, 39 are Presbyterians, 29 are Congregationalists, and 2 Reformed Dutch. Nearly all the 45 assistant missionaries are Presbyterians. Of the 34 churches which have been established by the missionaries of the Board among the heathen, numbering four at the Sandwich Islands, 27 are Presbyterian and 7 are Congregational.

From these statements it is evident that the Board has no sectarian or denominational character; but is properly a "*Board of Commissioners*," organized for the specific purpose, and acting for the three denominations and as many other friends of missions to the heathen as choose to avail themselves of its agency.

The Board has also received the official sanction and recommendation of the highest ecclesiastical bodies of the three denominations; of the General Association of Massachusetts, at the organization of the Board; and of this and the other General Associations in New England at several of their annual meetings since that time; of the General Assembly of the Presbyterian Church in the year 1826, and in its annual narrative of the state of religion for the present year; and of the General Synod of the Reformed Dutch church in the year 1826.

III. *The proceedings of the Board and of the Prudential Committee, the conferring committee find upon examination, have uniformly been in strict accordance with the relations just described.*

At the first meeting of the Board in its corporate capacity, in 1812, it was voted, "That the Prudential Committee annually transmit a copy of the Report of the doings of this Board to the General Association of New Hampshire, the General Convention of Congregational and Presbyterian ministers in Vermont, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States."

And now, by the terms of union with the U. F. M. Society, the Board is to "send to the General Assembly of the Presbyterian church, the General Synod of the Reformed Dutch church, and the several General Associations of the New England States, as many copies of its annual Report and other printed documents, as shall be sufficient to furnish each member of these bodies with a copy; not only as a token of respect, but that means of information may be afforded in regard to the Board and its missionaries, and to any success which God may grant to its exertions."

It also appears that no individual from either of these denominations has been refused by the Prudential Committee, who made application to be received as a missionary, and was satisfactorily recommended to them as possessing the requisite qualifications for the service.

And in the assignment of fields of labor, every man has been sent where he himself was supposed to be desirous of going, after he had maturely considered the case. Nor have the Committee hitherto ever given an opinion, directly or indirectly, designed to influence the missionaries in determining upon what model they should organize churches among the heathen.

IV. *In the opinion of the conferring committee, there are very high responsibilities securing the purity and efficiency of the Board and its missions.*



1. *The Prudential Committee is responsible to the Board:* and this responsibility is peculiarly efficacious. In large popular societies, nothing can be done at the meetings, except to make public statements, which must ordinarily be received without examination. But the case is very different at the annual meetings of the Board. These are eminently *business meetings*, and usually continue three days. They are wholly occupied with the subject of foreign missions. The different parts of the Report of the Prudential Committee, after it has been read to the Board, are referred to special committees for particular examination; and those special committees each report upon the several parts committed to them. Discussions often hence arise. And besides, there are, at every meeting, discussions, to a greater or less extent, of principles, plans, resolutions, &c. proposed to the Board, either by the Prudential Committee, or by some member or honorary member. It is in the highest and best sense, a *deliberative assembly*, wholly occupied, during its entire session, with the single grand object of evangelizing the heathen world. And the duties of this meeting are performed by men, many of whom were selected, and all of whom came together, for this very purpose and no other; and not a few have regularly attended to the same duties for a series of years, are familiar with the details of the business, and deeply interested in the object. One member has attended 19 annual meetings previous to the one now in progress; one lately deceased, 18; one attended 15 including the first 13; another 14; two others 10; nine others from 5 to 9 meetings; and nine others 4 meetings;—the present in no case being included: and it is to be noted that of those who have been present at 10 meetings and upwards, only three were members of the Prudential Committee. The honorary members, though they are not authorized to vote by the charter, have in all other respects, the same rights with the corporate members.

A meeting thus constituted, thus prolonged, and thus occupied, secures a responsibility to itself, on the part of all its agents, peculiarly great and efficacious.

2. Again: *The Prudential Committee are responsible to the public.*

The meetings of the Board and its discussions are open to any who may wish to attend. Full Reports are also printed. The proceedings of no society can be more open to public inspection, than those of the Board and its Committee. The great body of those who contribute to the Board are, moreover, exceedingly wakeful to the uses to which their money is applied. They do not give blindly, and will form an opinion for themselves whether the measures of the Board are in general discreet. Any material aberration from duty would alienate them, and if their confidence was destroyed, the operations of the Board would soon come to an end. It depends wholly on public confidence; it can do nothing without that confidence; and the continual remembrance of this must exert a constant and salutary influence upon it and upon its agents.

3. *The Board is under obligation to supply the highest ecclesiastical bodies of the three denominations with copies of its Annual Report.*

This is the same thing, substantially, as annually reporting its proceedings to these bodies. And upon good proof being had of corruption in its measures, and of obstinate refusal to rectify those measures, those bodies would

have the right, and it would doubtless be their duty, to warn their churches of the fact.

4. *When missionaries are in connection with Presbyteries, Classes, or Associations, their ecclesiastical relations and responsibilities are not affected, by their coming into connection with the Board as missionaries.*

The Board is not an ecclesiastical body, nor has it any ecclesiastical powers. It cannot discipline its missionaries as ministers of the gospel, or as church members. It cannot deprive them of either of those relations; nor can it transfer them, by any act of its own, from one denomination to another. It cannot organize churches, nor admit any to the privileges of the church, nor license men to preach the gospel, nor ordain them as evangelists or pastors of churches. It may respectfully invite the attention of particular ecclesiastical bodies to particular cases of the duties just specified, when the welfare of any of the missions seems to require it, and may make a request that some of those duties, such as the ordination of missionaries, may be performed, in case it is thought proper, by the ecclesiastical body in question. But it can perform none of those acts which are purely ecclesiastical. It employs men as church members, as licentiates, as ministers of the gospel; it takes them when they have been regularly commissioned by the church of Christ to teach and to preach his gospel, and associates them with itself in a particular, authorized, most benevolent agency, in the dark places of the earth; they still continuing subject to the ecclesiastical discipline of the particular denominations to which they belong.

Though not under the direct control of any ecclesiastical body, it is not to be inferred that the system is without law. The members of the Board and its missionaries are bound to conduct every part of this enterprise, with a sacred and supreme regard to the glory of God and the best good of men. The principles which contribute to order, to purity of heart, to general efficiency, and to the maintenance of the public confidence, are all binding upon every agent of every description. Few, if any, communities on earth, taken as a whole, are more completely under law to Christ and his church, than that which is engaged in evangelizing the heathen world. Certainly the public sentiment of the churches presses more heavily on missionaries as a class, than on any other men. As church members, they are expected to exhibit uncommon disinterestedness and zeal; and as ministers of the gospel, unusual devotedness and enterprise.

These are the principles, which govern the system; while ample scope is given to the Board for counsel and for legislation in its proper sphere. Though it cannot inflict ecclesiastical censures, it can, like all other associations, admonish its agents for unfaithfulness to their trust, and can dismiss them from its service.

V. *In raising funds for the Board, it appears that regard has been had to the ecclesiastical habits of the people.*

In New England, the boundaries of the Associations, Consociations, or Conferences of churches, are usually the boundaries of auxiliary societies. This accommodation is carried so far, that in some of the consociated districts, the auxiliary is composed of *delegates* from the missionary associations of the several congregations, in connection with the officers (for the time



being) of the auxiliary. In numerous instances, the time and place of the annual meeting, are the same with those of the ecclesiastical body. The auxiliary, in such cases, holds its anniversary meeting under the eye of the ecclesiastical body, which adjourns, for a few hours, to attend the meeting. The auxiliary and the ecclesiastical body are perfectly distinct from each other. The former is an association for a specific charitable purpose, and may include all the members of the latter, or may not. Its members are brought together by a community of views and feelings, in respect to the claims of foreign missions and the best mode of conducting them. Its officers, agents, &c. are chosen with a sole reference to the great object of missions among the heathen. This singleness of object, and homogeneousness of views and feelings, have usually ensured unanimity in counsels and operations.

In the Presbyterian and Reformed Dutch churches, the boundaries of Presbyteries, or of Classes, wherever it is desirable, may be the boundaries of auxiliaries; or if it shall be found preferable, these bodies themselves may constitute the auxiliaries; or may in any other way that shall be found most expedient, direct or manage the business of raising funds for this object within their limits.

VI. Previous to the union of the United Foreign Missionary Society with the Board in 1826, "an address on the subject of the proposed union" was issued, "to the Christian public, especially to the ministers and members of the Presbyterian, Reformed Dutch, and Congregational churches, throughout the United States;" signed by William Reed, Leonard Woods, Jeremiah Evarts, Samuel Hubbard, and Warren Fay, Prudential Committee of the A. B. C. F. M., and William McMurray, Joseph McElroy, William W. Phillips, Ebenezer Mason, Zechariah Lewis, Moses Allen, and Sidney E. Morse, Executive Committee of the U. F. M. S. In this address the following reasons were given for *but one institution for foreign missions for the Presbyterian, Reformed Dutch, and Congregational denominations in the United States*.

"1. *It will save time and labor.* This assertion is so obvious as to require little illustration. Two societies must have two executive committees, two secretaries, at least as many assistant secretaries, two treasurers, and two sets of agents. Much of this labor may be saved by merging two institutions into one. To every person acquainted with the real state of things, this is a very weighty consideration. The man, who attends an auxiliary missionary meeting once a year, at the expense of half a day's time, may regard it as a small matter to conduct missionary operations. But in point of fact, it is a very arduous and difficult matter; and this should be well known and understood by the Christian public. It is not easy to find, in any city of the American union, a sufficient number of suitable men to form active and laborious committees for existing societies;—men, who shall, amidst all their private and professional engagements, hold themselves ready to attend weekly meetings, or to be called together on any emergency. What then shall be said respecting those functionaries whose whole time is demanded for their respective offices? How are men to be obtained, as a permanent thing, for these agencies in two institutions? Without saying anything respecting the competency, or incompetency, of the present incumbents, it may be said boldly,

that the American churches should see to it, that the best talents and attainments which the country can furnish, during all future years, have the charge of this momentous business. Let it be remembered that, as a people, we are in great want of able men for the management of public spirited measures; not because our country is destitute of such men, but because the stations which require them are very numerous, and are multiplying every day. Is one of our colleges in want of a President? or one of our theological seminaries in want of a Professor? A suitable man may perhaps be found, by searching the land from one end to the other; but the difficulty lies in the fact, that, in all probability he cannot be spared from the station which he now occupies; and if he could, he would be called to half a dozen other important stations, if there were any hope of obtaining him. This state of things requires *economy in the employment of competent men*, to be regarded as a public and imperious duty.

"There are those, who, for want of knowledge on the subject, think that any man of good character for integrity, may be taken and coerced into these services. If such a course of proceeding were proper and just, who has this power of coercion? We may indeed find men in most of our cities each of whom will say, "I am willing to give my *five hundred dollars a year*, or my *thousand dollars a year*, for religious charities;" and there are those each of whom might add, "I am willing to *rise early, and sit up late, and eat the bread of carefulness*, that I may have the ability of doing this;" and yet, each of these liberal men would feel compelled to add, "I cannot give my whole time, nor half my time, to any of these charitable objects, nor to all of them conjoined."

"2. *It will also save expense.* This is apparent from what has already been said. But when it is considered, that if two institutions, having the same object in view, continue their separate operations, there will be a necessity of sending agents from both to the same parts of the country; that, in many instances, two journeys to the western wilderness will be required, where one would otherwise answer every purpose; and that the contingent expenses of two separate establishments must be defrayed; it will appear, that this is a subject of no trifling consequence.

"3. *There is no necessity for two institutions.* The members of the three denominations agree essentially in their views of Christian doctrine. They employ the same sort of men for missionaries; men who were educated in the same schools, preach the same great truths in the same manner, are personally acquainted with each other, and are closely bound together by ties of friendship and of Christian affection. They rely upon the efficacy of a Savior's blood for the pardon of their own sins; and they present to perishing men of all classes the atonement of an almighty Redeemer, applied by the new-creating Spirit, as the only ground of hope, the only way to holiness and to God.

"In short, there is as perfect a union on this subject, among those who believe in experimental religion, as perhaps ever existed among so many individuals on any subject of common interest; a union, which will enable them to act together with the greatest cheerfulness and energy. If we can suppose, that the missionaries should hereafter cease to preach Jesus Christ



and him crucified; and if they should preach any other gospel than that which Paul preached;—the support now derived from the Christian community would immediately fail.

“4. *It will remove the danger of collision.* If there be two institutions, there will be constant danger of interference;—a danger, which no human wisdom, prudence, or piety can entirely obviate. Agents will proceed from each society to the same places, they will often arrive at the same time, or one immediately after another; the plans and measures of one will seem to thwart the designs and calculations of the other; and each will meet with many a severe repulse, both from ministers and people, as a consequence of the dread of this apprehended collision, or the dislike of repeated applications for the same object. It is to be presumed, that the conductors of both societies will always be on harmonious terms; but can it be supposed, that all the agents to be hereafter employed will have such a share of the meekness of wisdom, as to give no offence, in these difficult and constantly varying circumstances? And if the agents should be perfect, will not partizans arise for one society, who will plead with zeal for a particular mission, or a particular class of operations, to the disparagement of missions under the care of the other society? Will not extravagant encomiums of one provoke disadvantageous comparisons? And will not the efforts of both be thus weakened, and many individuals prevented from giving an efficient and systematic patronage to either? If the missionary exertions of the country should be increased, and the need of greater and still greater resources be felt, the evils here adverted to will be greatly augmented; and agents, instead of pleading the cause of a suffering world with boldness, will be timid and hesitating, lest they should seem to encroach upon the claims of a sister institution.”

5. *A single institution will greatly promote Christian affection.*

“Union of effort in behalf of the heathen world, tends powerfully to increase brotherly love among those who are thus united. It brings them to be acquainted with the same individuals, acting as their agents and almoners. It fixes their minds on the same objects, and those of the highest interest. It multiplies the subjects of common concern. So far as benevolent feelings are called into action, the amiableness of the Christian character is apparent; and those who behold in each other the lineaments of their heavenly origin, will be the more closely drawn together, the more they are called to act in the same connection, and for the accomplishment of the same purposes. This tendency of united counsels and efforts assumes a vast importance, when the rapidly increasing population of our country, and our extensive territory, and our capability of exerting a moral influence, are considered.”

The union thus recommended was consummated. And an experience of five years has amply confirmed the justness of the views contained in the above quotation; and the committees of conference are persuaded that they are equally applicable to the present circumstances of the three denominations.

To these views may be added,

6. *The great saving by one institution of toil, expense, and vigor of life, in the necessary research and explorations which are indispensable to an intelligent and successful prosecution of the work of foreign missions.*

This is indeed adverted to in the extract just given, where reference is made to "journies to the western wilderness." How much the force of this consideration is augmented, when missions are to be conducted in the four quarters of the globe, is evinced by the sketch, given in the Report of the American Board for the present year, of the counties traversed, and the perils encountered, and the lives lost, in the explorations already made under the direction of that institution. In no other way could the indispensable knowledge thus acquired have been obtained. And who could think it expedient to double this toil, and expense, and risk of valuable lives?

7. *In conducting foreign missions, as in managing every other important concern, experience is the safest guide, and often leads to essential modifications in the methods of proceeding, greatly augmenting the efficiency and success of the enterprise.* The time and labor and expense requisite for acquiring this experience would be greatly augmented, if not doubled, by having two institutions, while the result would be to each far less efficacious.

8. *To all which is to be added, that constitution of human nature, by which interest and motive and effort and reward correspond with the magnitude and sublimity of the object presented ;* creating a moral momentum which declines with every division, and augments steadily up to the highest point of practicable combination.

From the preceding statements it clearly appears, in the judgment of the conferring committees, that the American Board of Commissioners for Foreign Missions is a national institution belonging as much to one section of the country as to another ; that it fairly represents, and sustains the same relation to the Presbyterians, Reformed Dutch, and Congregational churches ; that the proceedings of the Board hitherto have been in strict accordance with this relation to the several denominations ; that the Board, its Prudential Committee, and its missionaries, are under very high responsibilities to the three denominations just named, and to the Christian public ; a responsibility peculiarly adapted to ensure the purity and efficiency of the whole system ; that in raising funds, and in other proceedings in this country, the various ecclesiastical habits of the people have been, and there is every reason to feel assured will be, regarded ; and that it is, on many accounts, decidedly best that there should be but one society in this country for the management of foreign missions in behalf of those who agree in doctrine and ecclesiastical order as do the Congregational, Presbyterian, and Reformed Dutch denominations, until the concern shall become too extensive and complicated, if that shall ever be, to be managed by one institution.

The committees of conference, in view of these facts, are fully satisfied that it is wholly inexpedient to attempt the formation of any other distinct organization within the three denominations for conducting foreign missions ; and that it is of the highest importance to their own spiritual prosperity, and to the extension of the Redeemer's kingdom in the earth, that the ecclesiastical bodies, and the individual churches in these connections, should give to the American Board of Commissioners for Foreign Missions their cordial, united and vigorous support.



In reference to the particular topic named in the resolution of the General Assembly of the Presbyterian Church appointing their committee, viz. "measures to be adopted for enlisting the energies of the Presbyterian church more extensively in the cause of missions to the heathen," the committees of conference are of opinion that but two things are wanting to secure the desired result,—that the Prudential Committee of the American Board should take prompt and efficient measures, by agencies and in other ways, to bring the subject of foreign missions, in its various relations, before the individual congregations and members of the Presbyterian body,—and that the General Assembly and subordinate judicatories of that church, give their distinct and efficient sanction and aid to the measures that shall be adopted for this purpose.

All which is respectfully submitted.

(Signed)

T. Mc AULEY,  
JAMES RICHARDS,  
JOHN Mc DOWELL, } *Committee from  
the Gen. Assembly.*

JEREMIAH DAY,  
LYMAN BEECHER,  
B. B. WISNER, } *Committee from  
the A. B. C. F. M.*

### PREACHERS

*Before the American Board of Commissioners for Foreign Missions.*

<i>Year.</i>	<i>Place of Meeting.</i>	<i>Preacher.</i>	<i>Text.</i>
1810.	Farmington.	no sermon.	
1811.	Worcester.	no sermon.	
1812.	Hartford.	no sermon.	
1813.	Boston.	*Timothy Dwight.	John 10: 16.
1814.	New Haven.	James Richards.	Ephes. 3: 8.
1815.	Salem.	Calvin Chapin.	Ps. 96: 10.
1816.	Hartford.	Henry Davis.	Ps. 119: 96.
1817.	Northampton.	*Jesse Appleton.	1 Cor. 1: 21.
1818.	New-Haven.	*Samuel Spring.	Acts 8: 30, 31.
1819.	Boston.	*Joseph Lyman.	Isa. 58: 12.
1820.	Hartford.	Eliphalet Nott.	Mark 16: 15.
1821.	Springfield.	*Jedidiah Morse.	Ps. 2: 8.
1822.	New-Haven.	Alexander Proudfit.	Mal. 1: 11.
1823.	Boston.	Jeremiah Day.	Neh. 6: 3.
1824.	Hartford.	*Samuel Austin.	Gal. 1: 15, 16.
1825.	Northampton.	Joshua Bates.	John 8: 32.
1826.	Middletown.	Edward D. Griffin.	Matt. 23: 18, 20.
1827.	New-York.	Lyman Beecher.	Luke 11: 21, Rev. &c.
1828.	Philadelphia.	*John H. Rice.	2 Cor. 10: 4.
1829.	Albany.	Archibald Alexander.	Acts 11: 18.
1830.	Boston.	Thomas De Witt.	Matt. 9: 37, 38.
1831.	New-Haven.	Leonard Woods.	Isa. 62: 1, 2.
1832.	New-York.	William Allen.	John 8: 36.



Ahmed-Nuggur, the new station, commenced December, 1831, is distant from Bombay 175 miles, a little North of East.



# District of Jaffnapatam,

IN

C E Y L O N.

9° 45'

9° 45'



80° 30'

80° 15'

9° 30'

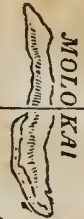
Delft  
or  
Norden

Honolulu

21°

21°

SANDWICH ISLANDS.



LAE KAI

Lae haina

Molokini

KAHOOLAWE

MAUI

Opolu

KOHALA

HAMAKUA

Towaihae Bay

WAIKANA

HILO

20°

O A H U

158

Waialua

Kolanu

Ewa, or Pearl R.

Salt Lake

Honolulu

Diamond Point

21°

30°

Kealahou Bay

Kailua

HAWAII

Mauna-Loa

Kaipo

Kenia-

ko mo

Honouapo

KAU

19°

157°

Long. West from Greenwich

156°

155°



# CONTENTS.

Members of the Board, corporate, corresponding, and honorary, . . . . .	3—11
Stations, missionaries, and assistant missionaries of the Board, . . . . .	12—14
Table of missions, stations, missionaries, schools, and scholars, . . . . .	15—16
Minutes of the twenty-third annual meeting, . . . . .	17—28
Officers and general agents of the Board, . . . . .	29
Directions to correspondents, receiving agents, forms of bequest, &c., . . . . .	30

## REPORT OF THE PRUDENTIAL COMMITTEE.

Reference to the death of Dr. Cornelius, . . . . .	31
--	----

### HOME PROCEEDINGS.

General agencies 31—Missionary Herald 33—Missionaries 33—Library of the Board 35— Receipts and expenditures 36, . . . . .	31—37
--	-------

### MISSIONS.

INDIA :— <i>Bombay mission</i> —Deaths of missionaries 37—New station 38—Education 39— The press 40—Chapel 42—Mission church 42, . . . . .	37—43
<i>Ceylon mission</i> —Burning of the mission buildings at Manepy, and consequent liberality in India 44—Bishop Turner 45—Education 46—Preaching 50—The press 51—Mission churches 52—Miscellaneous notices 54, . . . . .	44—55
SOUTHEASTERN ASIA :— <i>China mission</i> , . . . . .	55—56
<i>Mission to Siam</i> , . . . . .	56—59
General remarks on missionary operations in southeastern Asia, . . . . .	59—60
MEDITERRANEAN :— <i>Mission to Syria</i> , . . . . .	60—64
<i>Constantinople</i> —Mission to Greeks and Armenians 64—Proposed mission to the Nesto- rians of Persia 69—Mission to the Jews of Turkey 69, . . . . .	64—69
<i>Mission to Greece</i> , . . . . .	70—73
<i>Mission at Malta</i> , . . . . .	73—74
WESTERN AFRICA :—Proposed mission, . . . . .	75
SANDWICH ISLANDS :—State of education in the islands 76—Religious improvement 80—Improvement in the social condition of the people 82—General estimate 84—Re- moval of the Jesuits by the government 85, . . . . .	75—87
NORTH AMERICAN INDIANS :— <i>Cherokees</i> —Changes 88—Churches 89—Schools 91— Case of Messrs. Worcester and Butler 92—General remarks 96, . . . . .	88—97
<i>Chickasaws</i> , . . . . .	97
<i>Choctaws</i> —Changes 99—Removal of the Choctaws 100—Churches and Schools 101— Printing 102—Secular concerns of the mission 102—Retrospective view 104, . . . . .	99—104
<i>Arkansas Cherokees</i> —Church 105—Schools 106—Temperance 108—Improvement 108, . . . . .	105—108
<i>Arkansas Choctaws</i> , . . . . .	108—110
<i>Creeks</i> , . . . . .	110—111
<i>Osages</i> , . . . . .	111—114
<i>Mission near Green Bay</i> , . . . . .	114—116
<i>Mackinaw</i> , . . . . .	116—118
<i>Ojibeways</i> , . . . . .	118—121
<i>Maumee</i> , . . . . .	121—122
<i>Indians in the State of New York</i> , . . . . .	122—125
SUMMARY, . . . . .	125
CONCLUSION, . . . . .	126—128
PECUNIARY ACCOUNTS, . . . . .	129—135
<i>Auxiliary Societies</i> , . . . . .	136—138

### APPENDIX.

Act of Incorporation, . . . . .	139—141
Laws and regulations of the Board, . . . . .	141—149
Instructions of Prudential Committee to Rev. George Boggs, . . . . .	149—151
Instructions to Rev. William Thomson, Rev. Elias Riggs, and Doct. Asa Dodge, . . . . .	152—157
Instructions to Rev. Benj. W. Parker, Rev. Lowell Smith, and Mr. Lemuel Fuller, . . . . .	157—163
Instructions to Rev. Sherman Hall and Rev. Wm. T. Boutwell, . . . . .	163—167
Instructions to Rev. Henry Wilson, . . . . .	167—169
Memorial of the Board, praying for the protection of the missionaries, &c. in the Cher- okee nation, . . . . .	169—174
Reply of the Secretary of War, . . . . .	174
Letter from Mr. Crawford to Mr. Kingsbury, . . . . .	175
Mandate of the Supreme Court of the United States, . . . . .	176
Letter to the governor of Georgia, . . . . .	177
Memorial to the Congress of the United States, praying that the value of the mission buildings and improvements in the Choctaw nation, which were lost to the Board by the treaty of September 1830, may be refunded, . . . . .	178—182
Joint Report of the committee of conference appointed by the General Assembly of the Presbyterian church of the United States and the American Board of Commissioners for Foreign Missions, . . . . .	183—192
Preachers before the Board, . . . . .	192
Map of Bombay and the adjoining coast, . . . . .	193
Map of the District of Jaffnapatam, in Ceylon, . . . . .	194
Map of the Sandwich Islands, . . . . .	195



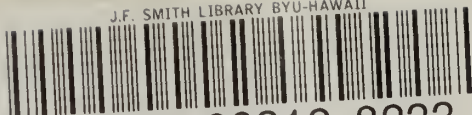












3 3300 00312 8233

**DO NOT CIRCULATE**

**Locked**  
**Pacific Islands**

BV2300

.A3

1832

60862

Report of the American Board of  
Commissioners for Foreign Missions.

**RALPH E. WOOLLEY LIBRARY**

**THE CHURCH COLLEGE OF HAWAII**

**LIBRARY BUREAU CAT. NO. 1175.3**

